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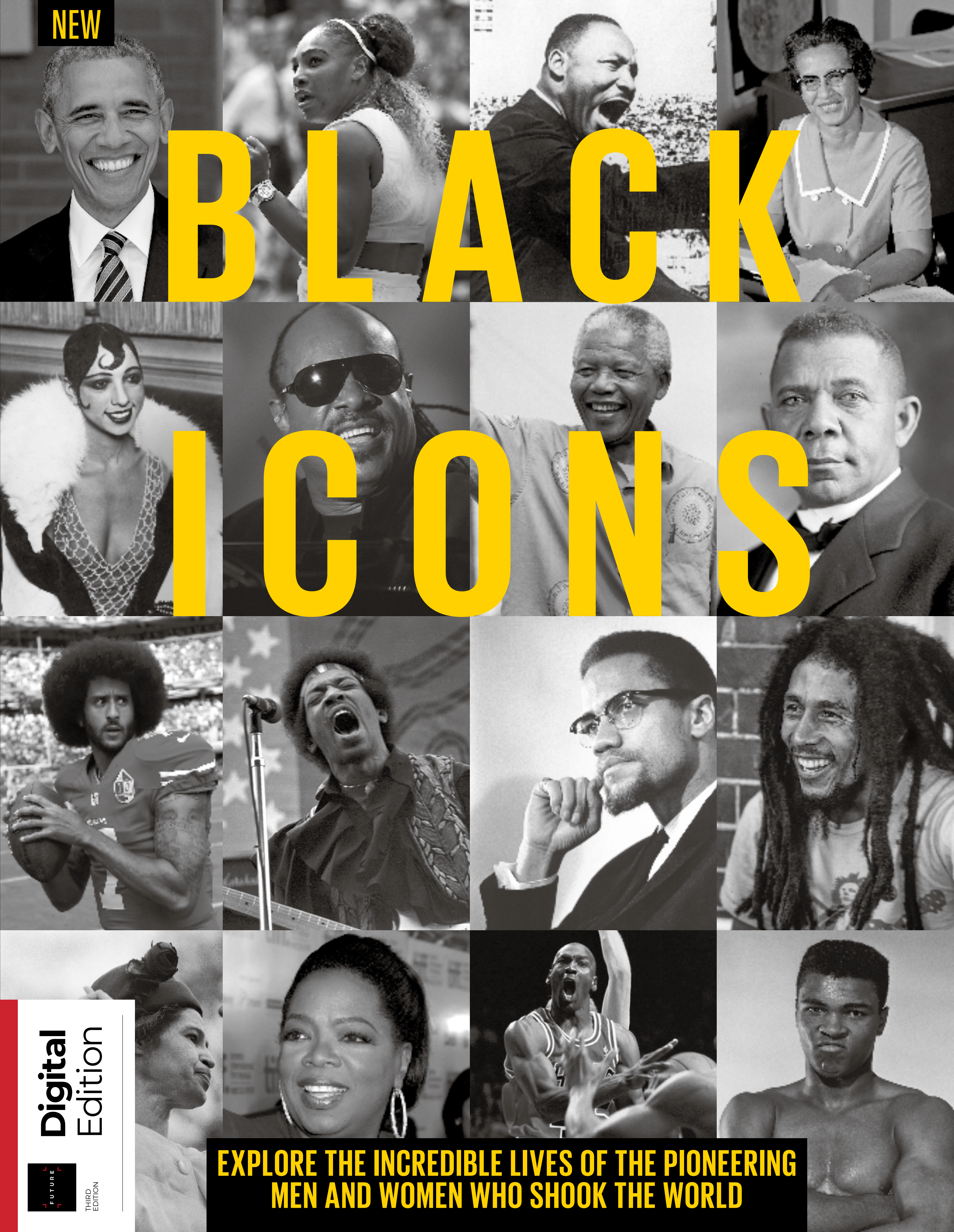


BLACK ICONS

EXPLORE THE INCREDIBLE LIVES OF THE PIONEERING MEN AND WOMEN WHO SHOOK THE WORLD

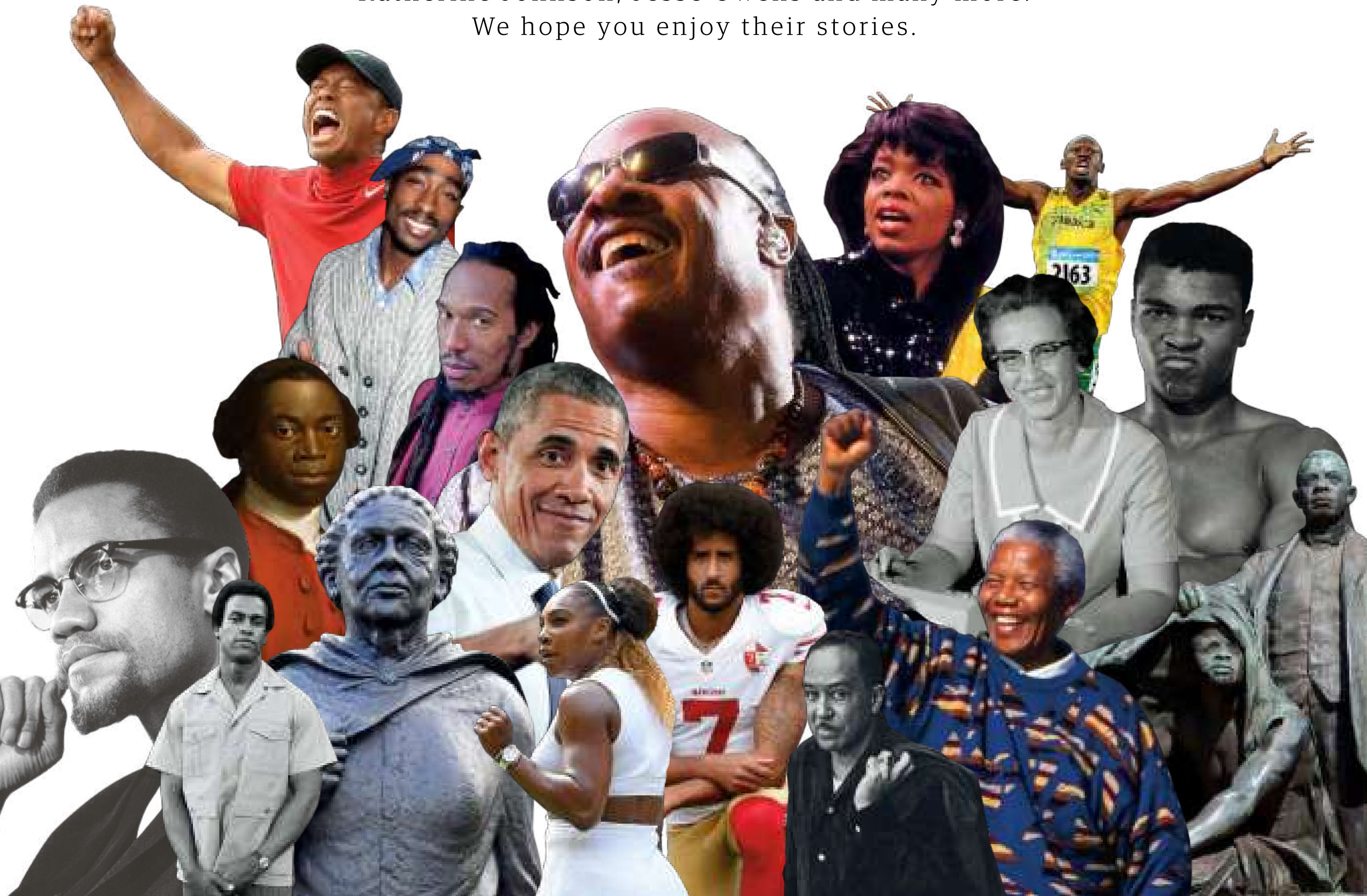
Digital Edition

FUTURE

THIRD EDITION

BLACK ICONS

From groundbreaking pioneers and great minds to iconic leaders and timeless entertainers, discover the experiences and struggles, and celebrate the achievements and contributions of some of history's most inspiring Black men and women. While some of them you'll recognise, there are others you may be learning about for the very first time, but each one has their own fascinating story and has made their own unique mark on the world. In the following pages you'll find over 40 influential figures from politics, sports, science and the arts, including Martin Luther King Jr, Bob Marley, Katherine Johnson, Jesse Owens and many more. We hope you enjoy their stories.



FUTURE

BLACK ICONS

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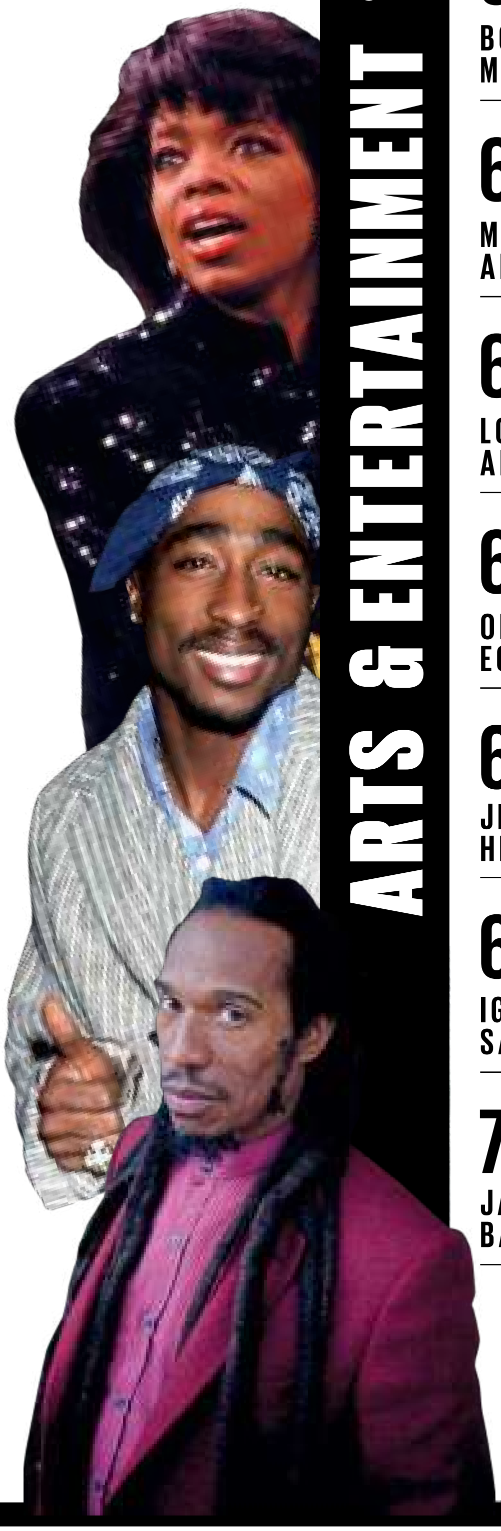
CONTENTS

POLITICS & CIVIL RIGHTS

10 MARTIN LUTHER KING JR
16 FREDERICK DOUGLASS
18 ROSA PARKS
22 NELSON MANDELA
26 MALCOLM X
30 HARRIET TUBMAN
32 BARACK & MICHELLE OBAMA
36 WINNIE MANDELA
38 TOUSSAINT L'OUVERTURE
40 PATRICE LUMUMBA
42 MARCUS GARVEY & WEB DU BOIS
46 SOJOURNER TRUTH
48 HAILE SELASSIE
50 THE BLACK PANTHER PARTY



ARTS & ENTERTAINMENT

56 BOB MARLEY
60 MAYA ANGELOU
62 LOUIS ARMSTRONG
64 OLAUDAH EQUIANO
66 JIMI HENDRIX
68 IGNATIUS SANCHO
70 JAMES BALDWIN

72 OPRAH WINFREY
74 TUPAC SHAKUR
76 JEAN-MICHEL BASQUIAT
78 LANGSTON HUGHES
80 JOSEPHINE BAKER
82 BENJAMIN ZEPHANIAH
84 STEVIE WONDER

SPORTS

88 MUHAMMAD ALI
92 COLIN KAEPERNICK
94 JESSE OWENS
96 MICHAEL JORDAN
100 JACKIE ROBINSON
102 SERENA WILLIAMS
104 USAIN BOLT
106 TIGER WOODS
108 PELÉ

SCIENCE & EDUCATION

112 BOOKER T WASHINGTON
114 KATHERINE JOHNSON
116 MARY SEACOLE
120 CHARLES DREW
122 GEORGE WASHINGTON CARVER
124 MADAM CJ WALKER
126 LEWIS HOWARD LATIMER

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POLITICS & CIVIL RIGHTS

10 MARTIN LUTHER KING JR
16 FREDERICK DOUGLASS
18 ROSA PARKS
22 NELSON MANDELA
26 MALCOLM X
30 HARRIET TUBMAN
32 BARACK & MICHELLE OBAMA
36 WINNIE MANDELA
38 TOUSSAINT L'OUVERTURE
40 PATRICE LUMUMBA
42 MARCUS GARVEY & WEB DU BOIS
46 SOJOURNER TRUTH
48 HAILE SELASSIE
50 THE BLACK PANTHER PARTY

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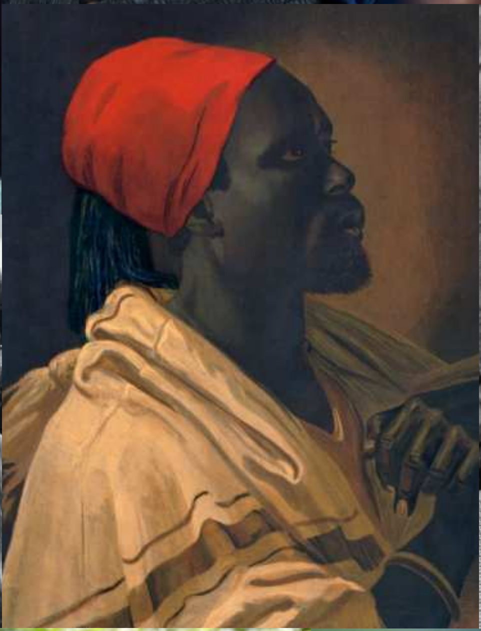
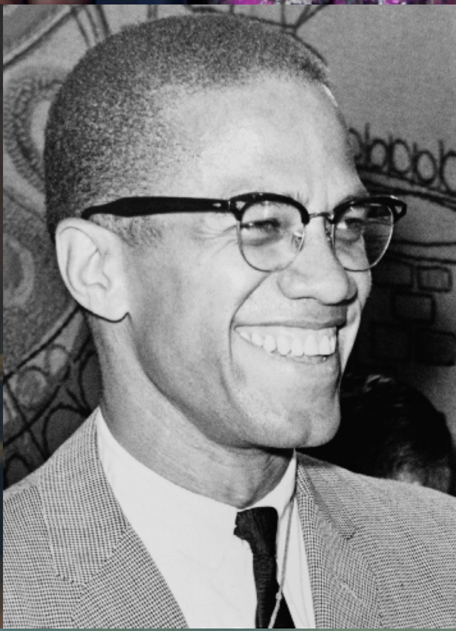
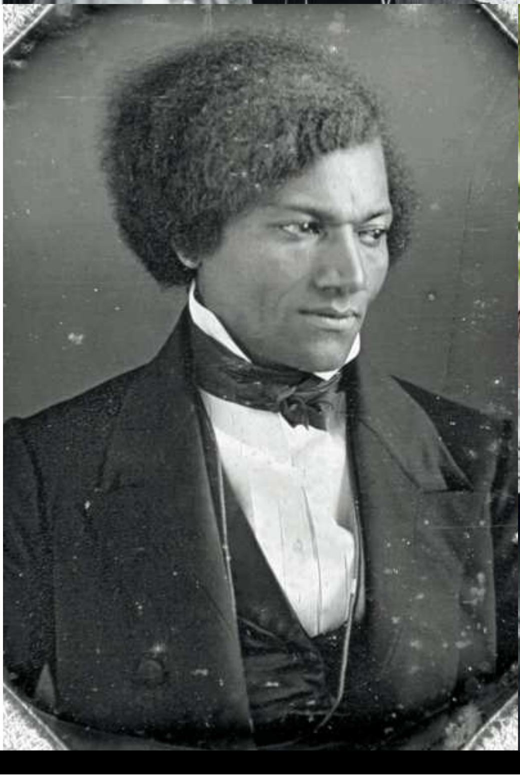






Inspired by Mahatma Gandhi in India, Dr Martin Luther King Jr led nonviolent protest during the Civil Rights Movement

DR MARTIN LUTHER KING JR

Martin Luther King Jr became the foremost leader of the Civil Rights Movement during the 1950s and 1960s emphasising nonviolent protest

WRITTEN BY **MICHAEL HASKEW**

The Civil Rights Movement came to the forefront of American consciousness in the mid-1950s and was elevated a decade later to one of the most urgent issues facing the nation. Progress in achieving racial equality a century after the Civil War was slow due to opposition from militant groups, indifference, and varying perspectives.

Without doubt, however, the most influential leader of the Civil Rights Movement between 1955 and 1968 was Dr Martin Luther King Jr, the son of a Baptist minister and former schoolteacher, from Atlanta, Georgia. King advocated nonviolent protest and working with the established governmental structure to achieve change. His was a remarkable point of view, patterned after the example of Mahatma Gandhi and his successful nonviolent stand against the British government to achieve independence for India in the 1940s.

King was a controversial figure, dogged during his career under FBI surveillance spurred by fears that he had ties to the communist party and dealing with his personal shortcomings - most notably a penchant for extramarital affairs. He was once accused of plagiarising portions of his doctoral thesis at Boston University. Nevertheless, King stood in the vanguard of activists calling attention to the disparate treatment of Whites and Blacks in America. His mobilisation of a tremendous following and its successes resulted in painful but powerful advances in civil rights, a cause for which he ultimately gave his life at the age of 39.

King was born on 15 January 1929, to Reverend Martin Luther King Sr, pastor of the Ebenezer Baptist Church, and Alberta Williams King, the daughter of a Baptist minister. Dr King Sr, had changed his own first name from Michael to Martin in honour of the German theologian who led the Protestant Reformation in the 16th century, and also changed the name of his middle child from Michael to Martin. Young Martin had an older sister, Willie Christine, and a younger brother, Alfred Daniel Williams King.

The elder King was a strict disciplinarian, and Martin Jr, remembered intense whippings up to the age of 15 that were tempered by an otherwise comfortable upbringing in the Sweet Auburn neighbourhood, where some of the most affluent Black families in the country resided. The boy attended local schools, and though indifferent at times to his studies, displayed proficiency sufficient to skip two grades in high school. During World War II, Morehouse College needed to fill empty classrooms since many students were serving in the military, and offered admission to those who could pass an entry examination. Martin entered at age 15, graduated with a degree in sociology in 1948, and attended the Crozer Theological Seminary in Pennsylvania, receiving a divinity degree in 1951. While at Crozer, he was elected president of the mostly White student body. He earned his doctorate in systematic theology from Boston University four years later.

King and other civil rights leaders meet with Attorney General Robert Kennedy and Vice President Lyndon Johnson in 1963

©Consolidated News Pictures / Getty

For Martin, the decision to follow his father into the ministry was not easy. As a boy, he was conflicted - once repudiating the resurrection of Christ in a Sunday School discussion. At the age of 12, he left the house to watch a parade after being told to stay home. While he was gone, his grandmother died of a heart attack. Believing his misbehaviour caused her death, Martin jumped from a second-floor window in an apparent suicide attempt but was only slightly injured.

During his college career, Martin strayed from the faith, drinking and playing pool, somewhat to excess. He also became romantically involved with the daughter of a German woman who worked in the Morehouse cafeteria but ended the relationship after becoming convinced that an interracial marriage would bring only sorrow and prevent his becoming pastor of any church in the segregated South. He broke off the liaison, but the trauma left its lifetime scar.

While at Morehouse, Martin experienced a spiritual awakening under the guidance of the college president, Benjamin E Mays, and informed his father of his change of heart. Martin's social awareness was always present, and he recalled his father's courage during an era of discrimination, particularly his stalking out of a shoe store when told he would have to wait in the back for service and his refusal to talk with a police officer who addressed him with the disrespectful epithet, "Boy!"

While studying in Boston, Martin met Coretta Scott, a talented singer from the town of Heiberger in rural central Alabama, who was studying at the New England Conservatory. They married on 18 June 1953, and had four children, Yolanda, Martin Luther III, Dexter Scott and Bernice. Coretta remained primarily in the shadows during the Civil Rights Movement, supporting her husband but, as he wished, serving primarily as a mother.

When Martin was only 25 years old, he was called to pastor the Dexter Avenue Baptist Church in Montgomery, Alabama's capital city. The spectre of Jim Crow, laws intended to repress Black Americans, constantly weighed on race relations in Montgomery, throughout the South, and indeed across the US.

For King, the clarion call occurred in 1955 when Rosa Parks, a secretary at the local office of the National Association for the Advancement of Colored People (NAACP) was arrested on a Montgomery city bus for refusing to give up her seat to a White passenger. In response to the arrest, the local NAACP planned a boycott of public transportation. King was well-spoken and professional, a logical choice to lead the boycott. He stood before the media and stated boldly, "We have no alternative but to protest. For many years we have shown an amazing patience. We have sometimes given our White brothers the

ASSASSIN ON THE RUN

Dr Martin Luther King Jr, died just over an hour after a single bullet fired from a Remington hunting rifle by assassin James Earl Ray shattered his jaw and lodged in his spine. Ray, an escaped convict, fled the country and was arrested at Heathrow Airport in London, while using the alias Ramon George Sneyd and attempting to reach Rhodesia, a White-dominated nation in Africa. He was extradited to Tennessee and convinced by his attorney to plead guilty to the charge of murder to avoid the death penalty. Ray was sentenced to 99 years in prison but later recanted his confession. He claimed to be a scapegoat in a conspiracy and that a shadowy figure using the assumed name 'Raoul', who he had met in Montreal, Quebec, had been involved in the plot.

Conspiracy theorists drew comparisons to that of the implied plot in the killing of President John F Kennedy five years earlier. While no definitive conspiratorial link has been revealed, Ray maintained his innocence until his death in prison at the age of 70 in 1998. His fingerprints had been found on evidence at the scene where the fatal shot was fired, a bathroom window across the street from room 306 at the Lorraine Motel.

King assassin James Earl Ray glares in his mugshot. Ray recanted his confession and maintained his innocence until he died

Dr King speaks during a rally against the Vietnam War on the campus of the University of Minnesota in 1967

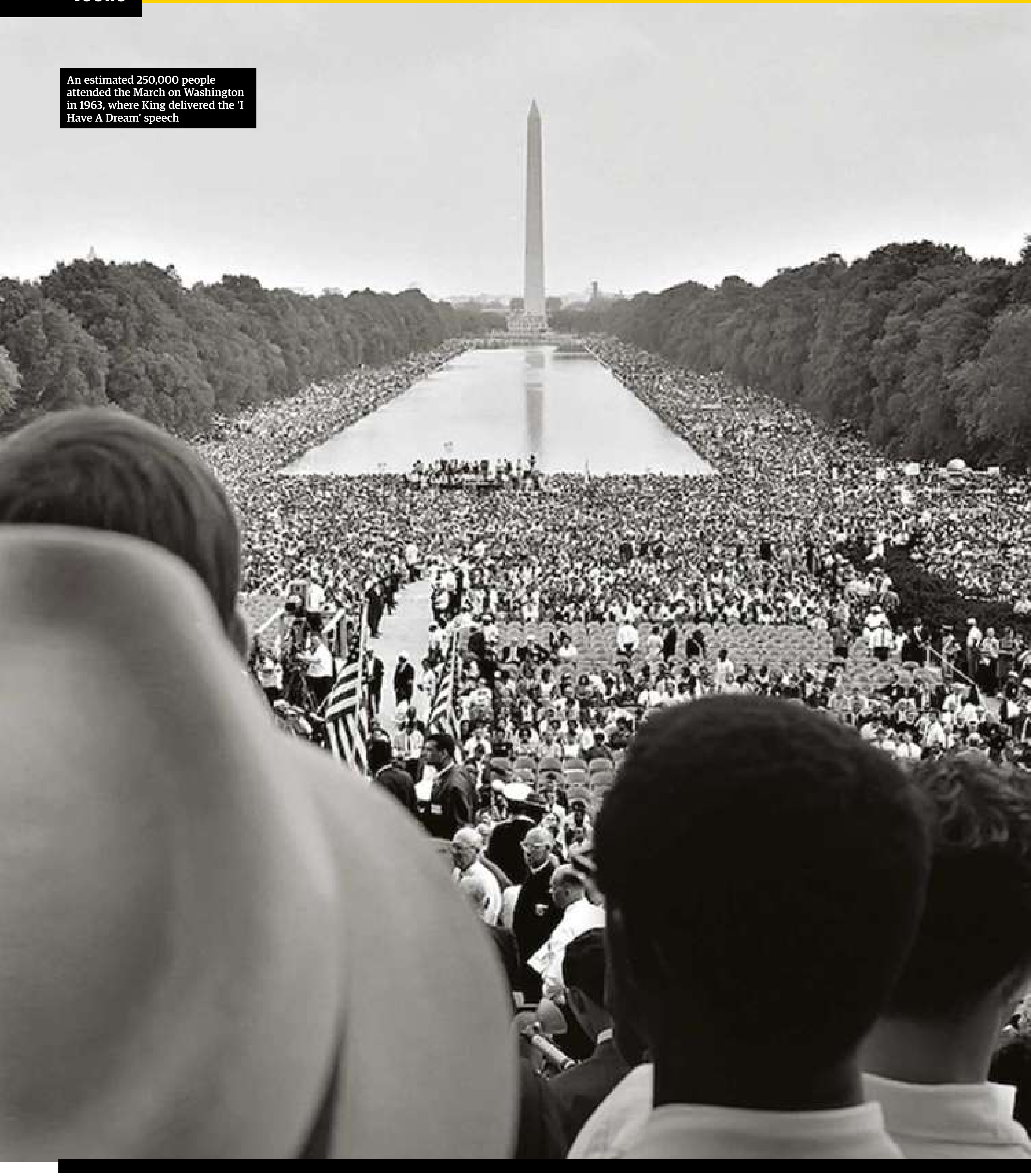
feeling that we liked the way we were being treated. But we come here tonight to be saved from that patience that makes us patient with anything less than freedom and justice."

The Montgomery bus boycott negatively impacted the city coffers and the pocketbooks of downtown merchants. After 381 days, it ended as the US Supreme Court ruled that separate seating on public buses was unconstitutional. Martin Luther King Jr, had found his voice for social justice, refusing to be silent even though his home was firebombed.

In the wake of the successful bus boycott, King and 60 other civil rights activists and ministers, including Ralph David Abernathy, his closest friend, formed the Southern Christian Leadership Conference (SCLC), dedicated to achieving racial equality in America through nonviolent protest. During the next 11 years, King travelled nine million kilometres and delivered more than 2,500 public addresses. He was jailed 29 times. Early efforts for change included voter registration for Black Americans in the South. King visited India in 1959 and gained inspiration in Gandhi's birthplace. He was further influenced by activist Bayard Rustin, openly homosexual and allegedly tied to the communist party in the United States but stirring King to continual action.

In the spring of 1963, the SCLC initiated a campaign of resistance against oppressive laws in the city of Birmingham, Alabama. Nonviolent protest had already achieved some notable successes, including sit-ins at North Carolina lunch counters that ended segregated seating in 27 cities across the South. In Birmingham, though, nonviolence was met with brutality. Commissioner of Public Safety Eugene "Bull" Connor unleashed dogs and high-pressure fire hoses on demonstrators, and the disgusting scenes were fodder for television broadcasts across the country. Many Americans were horrified and began to support the Civil Rights Movement. Connor left a legacy of racial intolerance and is known to have allowed

Martin with his wife Coretta Scott King in Oslo in 1964, where Dr King was awarded the Nobel Peace Prize



An estimated 250,000 people attended the March on Washington in 1963, where King delivered the 'I Have A Dream' speech

The sarcophagus of Dr Martin Luther King Jr, and Coretta Scott King is located at the national historic site in Atlanta, Georgia

“KING HAD FOUND HIS VOICE FOR SOCIAL JUSTICE, REFUSING TO BE SILENT EVEN THOUGH HIS HOME WAS FIREBOMBED”

violently racist Ku Klux Klansmen to operate freely in Birmingham.

Amid the turmoil, King was jailed and criticised by observers for allowing families, including children, to participate in protests, endangering their lives. He responded from his cell with the civil rights manifesto titled ‘Letter From Birmingham Jail’, eloquently defending his approach of civil disobedience. He wrote, “You may well ask: ‘Why direct action? Why sit-ins, marches and so forth? Isn’t negotiation a better path?’ You are quite right in calling for negotiation. Indeed, this is the very purpose of direct action. Nonviolent direct action seeks to create such a crisis and foster such a tension that a community which has constantly refused to negotiate is forced to confront the issue.”

By this time the King family had returned to Atlanta, where Martin joined his father as co-pastor of Ebenezer Baptist Church. At the urging of Rustin, King and the SCLC helped organise the 28 August 1963, March on Washington. More than 250,000 people attended. The crowd stretched from the steps of the Lincoln Memorial past the Reflecting Pool and down the National Mall.

A gifted orator, King captivated audiences wherever he went. He stepped to the microphone and delivered one of the most memorable addresses in history. His ‘I Have A Dream’ speech was a watershed event of the Civil Rights Movement. King captured his vision in a 17-minute discourse; “I have a dream that my four children will one day live in a nation where they will not be judged by the colour of their skin but by the content of their character.” He spoke somewhat extemporaneously, moving from prepared text as his friend, the Gospel singer Mahalia Jackson, shouted, “Tell them about the dream!”

The mighty moment is believed to have contributed to the passage of the landmark Civil Rights Act of 1964 and the Voting Rights Act of 1965. Still, there was more to be done. King’s moral and social authority were challenged by other activists, including Elijah Muhammad and the Nation of Islam, Malcolm X, and Stokely Carmichael. Still, King was an icon, the leader of a movement recognised around the world. He was named Time Magazine’s Man of the Year in 1963, and at age 35 became the youngest recipient of the Nobel Peace Prize in 1964.

Wherever there was a call to nonviolent action, King gave support, often travelling the scenes of protest. He assisted with efforts in St Augustine, Florida, and Selma, Alabama, and carried his message to Chicago, Illinois, to protest maltreatment of Blacks seeking to buy homes or live in certain neighbourhoods.

On 7 March 1965, a planned march from Selma to Montgomery led to serious violence as marchers were confronted at the Edmund Pettus Bridge. Law enforcement officers fired tear gas and swung clubs, resulting in the hospitalisation of 17 marchers. King was not present at the event, which became known as ‘Bloody Sunday’. A second march was cancelled when a judge issued a restraining order. Then, a third march, which King personally led, occurred on 9 March. A restraining order remained in place, but 2,500 people joined him as they approached the infamous bridge, named after a former Grand Dragon of the Alabama Ku Klux Klan. Showing respect for the judge who had issued the order, King stopped the procession. The marchers knelt in prayer and retired without incident. Later that month, more than 25,000 marchers completed the trek from Selma to Montgomery under the protection of US Army and Alabama National Guard troops called out by President Lyndon B Johnson.

By the late 1960s, King broadened his efforts to include those living in poverty regardless of colour and became an outspoken critic of the Vietnam War. His opposition to the conflict eroded relations with members of the Democratic Party who supported the Johnson administration. He organised the Poor People’s Campaign to address his perception of the inequitable distribution of wealth across the nation, stressing that he was unable to reconcile expenditures to support Vietnam involvement while children and families lived in abject poverty at home without real hope.

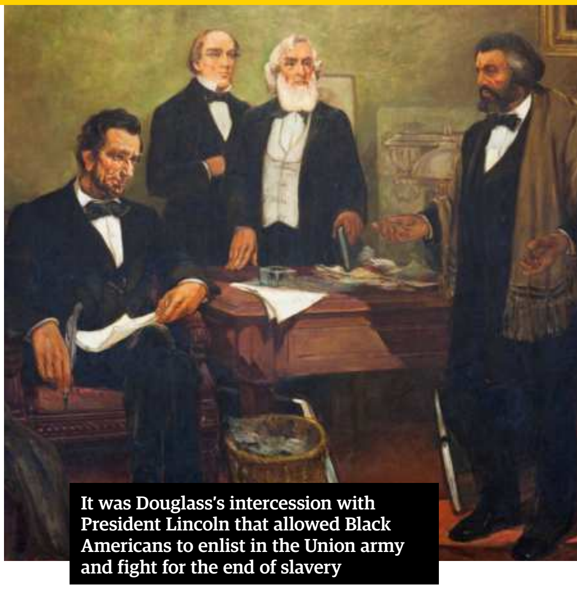
As plans proceeded to escalate the pressure for positive change involving the poor, King was called to Memphis to add his voice to those of sanitation workers, most of them Black, who endured long hours with low pay. On 3 April 1968, he arrived and checked into the familiar Lorraine Motel in the warehouse district. The following evening, as he stood on the hotel’s balcony, he was cut down by an assassin’s bullet. He died an hour later after undergoing emergency surgery. King’s assassination sparked a wave of violence in cities across America.

Although King’s life was brief, his legacy endures. Through his work, America moved closer to equal rights for all and a national focus sharpened on the work that remains.

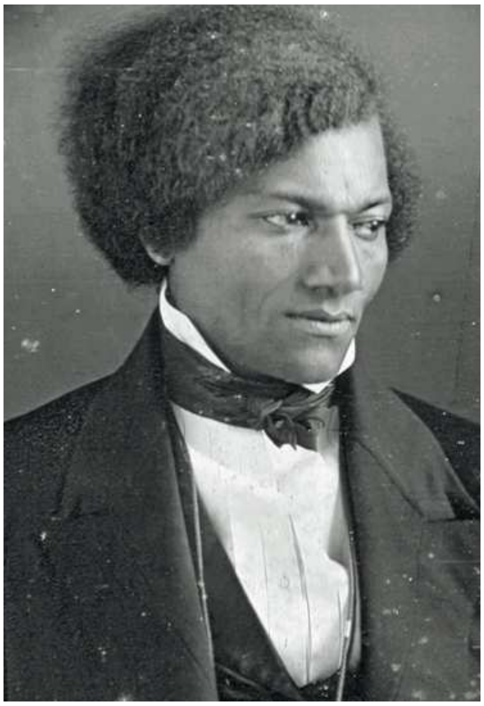
FREDERICK DOUGLASS

An escaped slave, Frederick Douglass became the most eloquent champion of the abolitionist cause

WRITTEN BY **EDOARDO ALBERT**



It was Douglass's intercession with President Lincoln that allowed Black Americans to enlist in the Union army and fight for the end of slavery

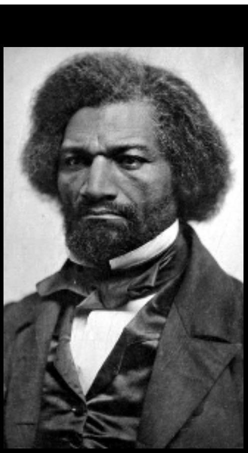


Driven beyond endurance, whipped, beaten and starved, young Frederick Bailey could take it no longer. Only 16, he had been sent six months before by his master to Edward Covey, a poor White farmer with a local reputation as a 'slave-breaker', to have the spirit and the life crushed from him - a spirit and energy that had already seen Frederick teach himself to read and, having done so, run regular Sunday classes to teach his fellow Black slaves how to read as well. Six months of beatings so vicious and so frequent that Frederick's back was reduced to something approaching chopped liver had done just that: the boy was broken, in body, in mind and in spirit. Then, one day in August 1833, Frederick's battered body gave out. He collapsed. Covey, hearing that the work had suddenly stopped, emerged from his house and set to, beating Frederick again and giving him a severe head wound.

Frederick ran - or rather stumbled - away. When Covey was distracted, Frederick staggered away from the farm, managing to get to the nearby woods, where he hid. Desperate to escape Covey's brutality, Frederick resolved to walk the seven miles to his legal master, Thomas Auld, who lived in St Michael's, Maryland, and beg him that he be removed from Edward Covey's power. Despite his blood loss ("I suppose I looked like a man who had escaped a den of wild beasts, and barely escaped them"), Frederick made it to Auld's house, where he threw himself upon his master's mercy.

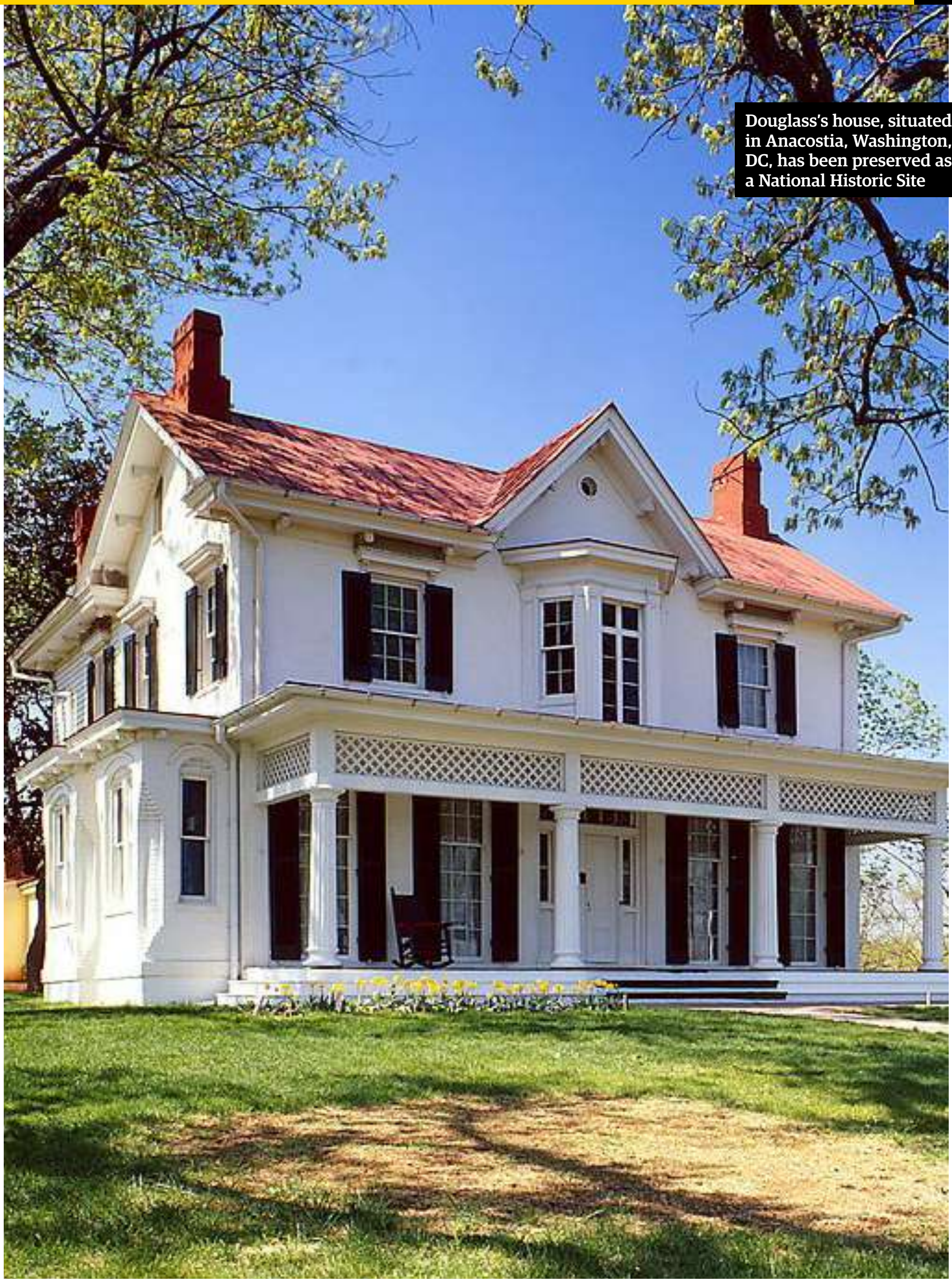
There was none. Thomas Auld insisted that Frederick return to Edward Covey the next day. So early the next morning, he set off to make the seven-mile trek back again, fully aware of the beating that awaited him on his return. But when Frederick got back, Covey did not beat him. The boy was non-plussed. On Monday morning all became clear when Covey came into the stable where Frederick was working holding a long rope. Grabbing the boy, he threw him to the ground. Covey was going to tie him up and beat him. But "at this moment - from whence came the spirit I don't know - I resolved to fight".

The fight lasted some two hours and, at the end, Covey was bleeding but young Frederick



VOTES FOR ALL

Douglass's experiences as a slave meant that he had a particular nose for cant and hypocrisy masking itself as paternalism. As such, he became an early supporter of women's suffrage and the first Black man to publicly champion the cause. In fact, Douglass was the only Black man at the Seneca Falls Convention, which was held on 19 and 20 July 1848 at the Wesleyan Chapel in Seneca Falls, New York. Many of the attendees opposed the motion, moved by Elizabeth Cady Stanton, proposing that the Convention work towards women's suffrage. However, Douglass spoke fervently in favour of the motion, saying that he, as a Black man, could not accept the right to vote if it were denied to the female half of the population. Such was the impact of Douglass's intervention that the motion subsequently passed. However, following the Civil War Douglass fell out with the women's suffrage movement over the 15th Amendment to the Constitution, which would widen the franchise to Black men. Stanton and other women wanted to tie the Amendment to universal suffrage but Douglass knew there was only enough support to widen the franchise to Black men: it would have been blocked if it had been changed to include women too. Under the circumstances, he supported the 15th Amendment, but he still backed women's right to vote.



Douglass's house, situated in Anacostia, Washington, DC, has been preserved as a National Historic Site

was still standing and unbowed. In the following six months, Covey never laid a hand on him. Frederick was still legally a slave but, in his mind and heart, he was a free man – and Covey could not touch him.

On 3 September 1838, Frederick Augustus Washington Bailey set about turning that spiritual freedom into a physical reality. With the support of a free Black woman, Anna Murray, whom Frederick had met and fallen in love with, the young man escaped. He made his way by train, ferry and steamboat, carrying the identification papers of a free Black seaman to enable him to travel through slave states, to a safe house in New York City owned by the abolitionist David Ruggles.

Safe in New York, Frederick sent for Murray, who followed him north. The two of them were married on 18 September 1838 and later adopted Douglass as their married name (Frederick could not continue to use the name 'Bailey' as bounty hunters were employed by slave owners in the South to track down, capture and return any slaves who had escaped to the North).

Frederick Douglass quickly became involved with, and a passionate advocate for, the abolitionist cause. The story of his life as a slave, and the brutal treatment he had endured, won many people to the cause, particularly when the tale was told by a young man of such a noble and striking appearance. In 1845, Douglass wrote his autobiography, *Narrative of the Life of Frederick Douglass, an American Slave*, and it became a bestseller, materially advancing the abolitionist cause. But his fame caused Douglass's supporters to become uneasy: he might still be kidnapped and returned to slavery. So Douglass's friends and mentors sponsored him to travel to Ireland and Britain to lecture on the abolitionist cause and to keep him out of harm's way. The two countries, both staunchly abolitionist, received Douglass with great acclaim (his lectures were packed out), while for his part Douglass was amazed at the absence of any colour bar.

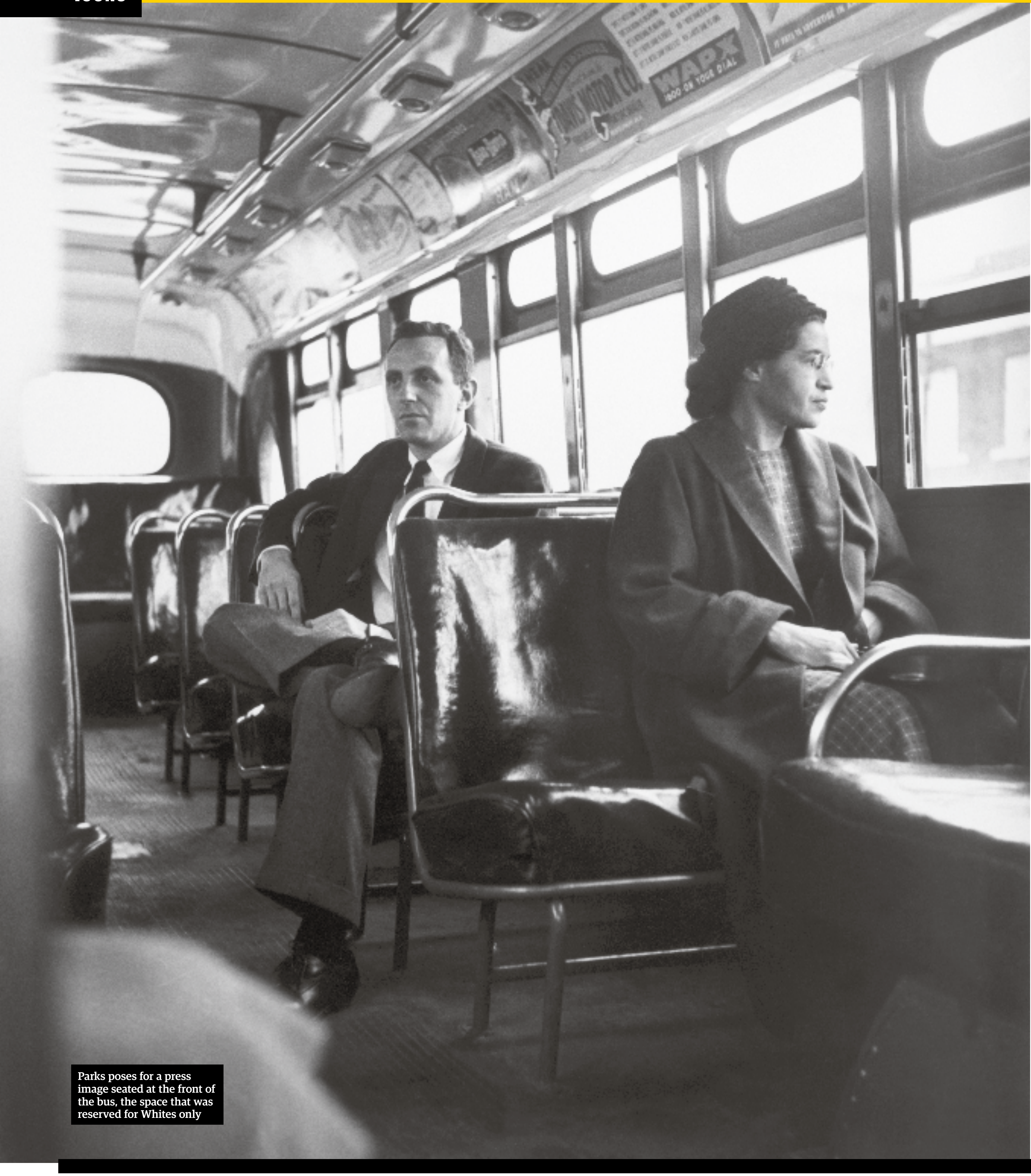
"I employ a cab – I am seated beside White people – I reach the hotel – I enter the same door – I am shown into the same parlour – I dine at the same table – and no one is offended."

In 1847, Douglass returned to America, his supporters having raised funds to legally purchase his freedom, and established his first newspaper, *North Star*, under the motto "Right is of no Sex – Truth is of no Color – God is the Father of us all, and we are all brethren." Douglass continued to work for an end to slavery until the start of the Civil War in 1861. During the war he was an advisor to Abraham Lincoln, and after the war's end he continued to work for full civil rights for freed slaves in the South and other worthy projects until his death on 20 February 1895.

Perhaps nothing portrays the greatness of Douglass's soul better than his reconciliation with his old master, Thomas Auld, in 1877. Douglass had met Auld's daughter, Amanda, who had become an abolitionist after hearing one of his speeches, and she engineered the meeting. By then Auld was dying. The two men, the freed slave who had become the greatest advocate of abolition, and his old master, were reconciled. We are still trying to learn that lesson 150 years later.

Douglass's wife, Anna Murray

© Getty, Wiki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Parks poses for a press image seated at the front of the bus, the space that was reserved for Whites only

ROSA PARKS

A small act of defiance from an African American woman pushed too far would be the catalyst for the nationwide Civil Rights Movement

WRITTEN BY **PETER PRICE**

Parks became a figurehead for the Civil Rights Movement and continued to fight for equality throughout her life

When the Civil Rights Movement is mentioned, few people would fail to think of the woman who almost single-handedly kick-started the national movement: Rosa Parks. Many aspects of 1950s American society were strictly segregated and while Parks was not the first person who refused to obey the laws, she was the spark that lit the fire of civil rights throughout the land.

In what was just another day for Parks, riding home on the Montgomery city bus after work, she was asked to give up her designated seat to a White person. She refused, was arrested, and her court case gained the support of the local chapter of the National Association for the Advancement of Colored People (NAACP), who organised a citywide bus boycott that ran for 381 days. This nonviolent protest gained national coverage, acting as a catalyst to spread the Civil Rights Movement across the entire country, headed by the newly appointed head of the NAACP, Dr Martin Luther King Jr. To attribute this to the actions of a single person seems unfair but Parks' act of defiance is often seen as the straw that broke the camel's back. It was one injustice too far that inspired a large chunk of the US population to rise up and fight for equality.

Parks herself came from humble beginnings having been born in Tuskegee, a small town near the Alabama state capital Montgomery, on 4 February 1913. Her parents, Leona and James McCauley, a teacher and carpenter, valued education and were strong advocates of racial equality. Despite their freedom and strong views, life for a young Black family in the Deep South was extremely harsh. The Black community relied almost entirely on the White population for work, but the jobs were often menial and offered very little in the way of pay and perks.

Rosa grew up attending segregated schools, but was forced to drop out of high school at 16 to care for her sick grandmother and later her mother. She would return to school years later, encouraged by her husband, to gain her

The SCLC is still active today with Charles Steele Jr the current president, a position previously held by Dr King's daughter Bernice

FORMATION OF THE SCLC

The Southern Christian Leadership Conference (SCLC) was an organisation born out of the success of the Montgomery bus boycott. Headed by Martin Luther King Jr, the group sought to capitalise on the victory in Alabama and advance the cause of civil rights in a nonviolent manner. Black communities in the South at this time were formed around the church, so having a minister as the figurehead was an obvious choice. King himself stated, "The SCLC is church orientated because of the very structure of the Negro community in the South."

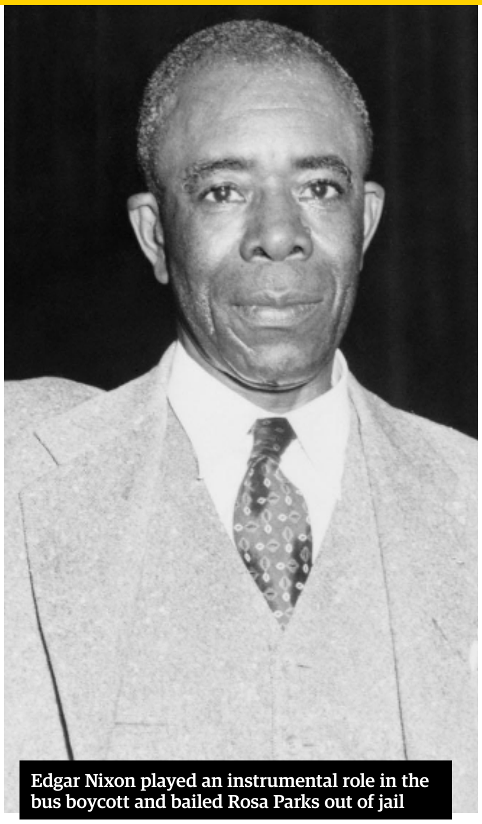
Combining various smaller civil rights groups under one spiritual umbrella, the SCLC formed three main goals which would be the bedrock of the organisation. The first was to encourage White Southerners to join their cause. Although a staggering amount of hate and vitriol was levelled against Blacks in the South, the SCLC believed that not all people harboured racist views. All Black people were also encouraged and asked to "seek justice and reject all injustice". The final and perhaps most important point for the group was a strict belief and adherence to nonviolent protest. The unofficial motto of the group became "not one hair of one head of one White person shall be harmed".

high school diploma. It is a testament to her will, and others sharing her plight, that despite her oppressive beginnings, she grew up with a great sense of self-worth. Those that knew her explained that she was softly spoken but carried with her a quiet strength and determination that saw her fight hard when challenged.

Parks found a job as a seamstress at a textile factory in Montgomery and in 1932, aged 19, married Raymond Parks. Raymond, lacking a formal education of his own, was actively involved in the NAACP and Rosa would soon become involved as well. Her actions on 1 December 1955 reflect her passion for the cause, as she was not just a person who decided not to give up her seat, but a committed activist working to better the lives of Black people in Alabama and throughout the United States.

The incident in December was, to many, a routine occurrence. Buses in Montgomery were segregated by colour, with the front reserved for White people and the back for Black people. This meant that a Black person would need to pay for their ticket at the front of the bus, get off and walk to the back door to find a seat. The bus drivers held ultimate authority in their vehicles, being able to move the segregation line back and force any Black person to give up their seat in busy periods. Failure to do so would mean getting thrown off the bus and having the police called. Parks had already had a run-in with the driver, James Blake, a few years beforehand when Blake had driven off while Parks exited the bus to walk to the back doors.

Parks, who had just finished a long shift, was seated on the crowded bus but in a row with three other Black people. When Blake noticed a White man standing he ordered Parks and the others to give up their seats. While only one seat was needed, the law stated that Whites and Blacks couldn't be seated in the same row. The four at first refused, to which Blake replied, "You'd better make it light on yourselves and let me have those seats". While the others complied, Parks would not budge, stating that as she was not in the White section she didn't think she should have to give up her seat. When remembering the incident in later life, Parks said: "When that White driver stepped back toward us, when he waved his hand and ordered us up and out of our seats, I felt a determination to cover my body like a quilt on a winter night". With steely resolve, Parks refused to move an inch, forcing Blake to call his supervisor, asking for advice. The response was simple: "Well then, Jim, you do it, you got to exercise your powers and put her off, hear?" Parks was then arrested as she had technically broken the law by not giving up her seat. While she was being arrested, she asked the police officer a question: "Why do you push us around?" The question and response of "I don't know, but the law is the law," along with Parks' actions, are widely credited as one of the catalysts for the Civil Rights Movement in America.



Edgar Nixon played an instrumental role in the bus boycott and bailed Rosa Parks out of jail

> "ROSA GREW UP ATTENDING SEGREGATED SCHOOLS, BUT WAS FORCED TO DROP OUT OF HIGH SCHOOL AT 16 TO CARE FOR HER SICK GRANDMOTHER AND LATER HER MOTHER"

She was held in the police station for violating chapter 6, section 11 of the Montgomery city code that dealt with segregation. She was bailed out that evening by the president of the local NAACP chapter, Edgar Nixon. Nixon saw an opportunity to use Parks' arrest to further their cause and immediately began planning a boycott of the city's buses that night. The next day, the city was saturated with newspaper ads and over 35,000 handbills, produced the night before, were distributed around Black neighbourhoods. The boycott called for all Black people to avoid using the buses until they were treated with the same level of respect as White passengers while on board, the segregated seating was removed and Black drivers were hired. The Montgomery Improvement Association (MIA) was formed to spearhead the initiative and at its head was Dr Martin Luther King Jr, a recent newcomer to Montgomery and the man who saw a chance to use Parks' case to take the struggle nationwide.

The first day of the boycott coincided with Parks' trial, where she was fined $14. Continuing for another 380 days, the boycott saw many Black people shun the bus in favour of using Black taxi companies, carpooling or simply walking to work – with some people walking up to 32 kilometres (20 miles) a day. It soon began to have the desired effect as the bus company's profits slumped, leading to much of the fleet sitting idle for over a year. The successes were tempered by the backlash, however, as Black churches were burned and both King and Nixon's houses were attacked. The authorities also tried to break the boycott through other means, with the taxi companies that took Black people to work having their insurance revoked and arrests made under antiquated anti-boycott laws.

These heavy-handed reactions did little to sway the MIA who went on the legal offensive. Only a year before, the Brown v Board of Education Supreme Court ruling had found that segregated schools were unconstitutional. Armed with this, their legal team sought to challenge the segregation laws for public transport. In June 1956 they were ruled unconstitutional and despite resistance the decision was upheld by the Supreme Court in November 1956. With the law on their side and both the bus company and city businesses suffering financial losses, the city had little choice but to end segregation on public transport. The boycott was formally ended on 20 December 1956.

Rosa Parks' resistance ignited one of the largest and most successful protests against racial segregation in the South. Its nonviolent means saw it gain national coverage and helped to send the struggle for civil rights nationwide.

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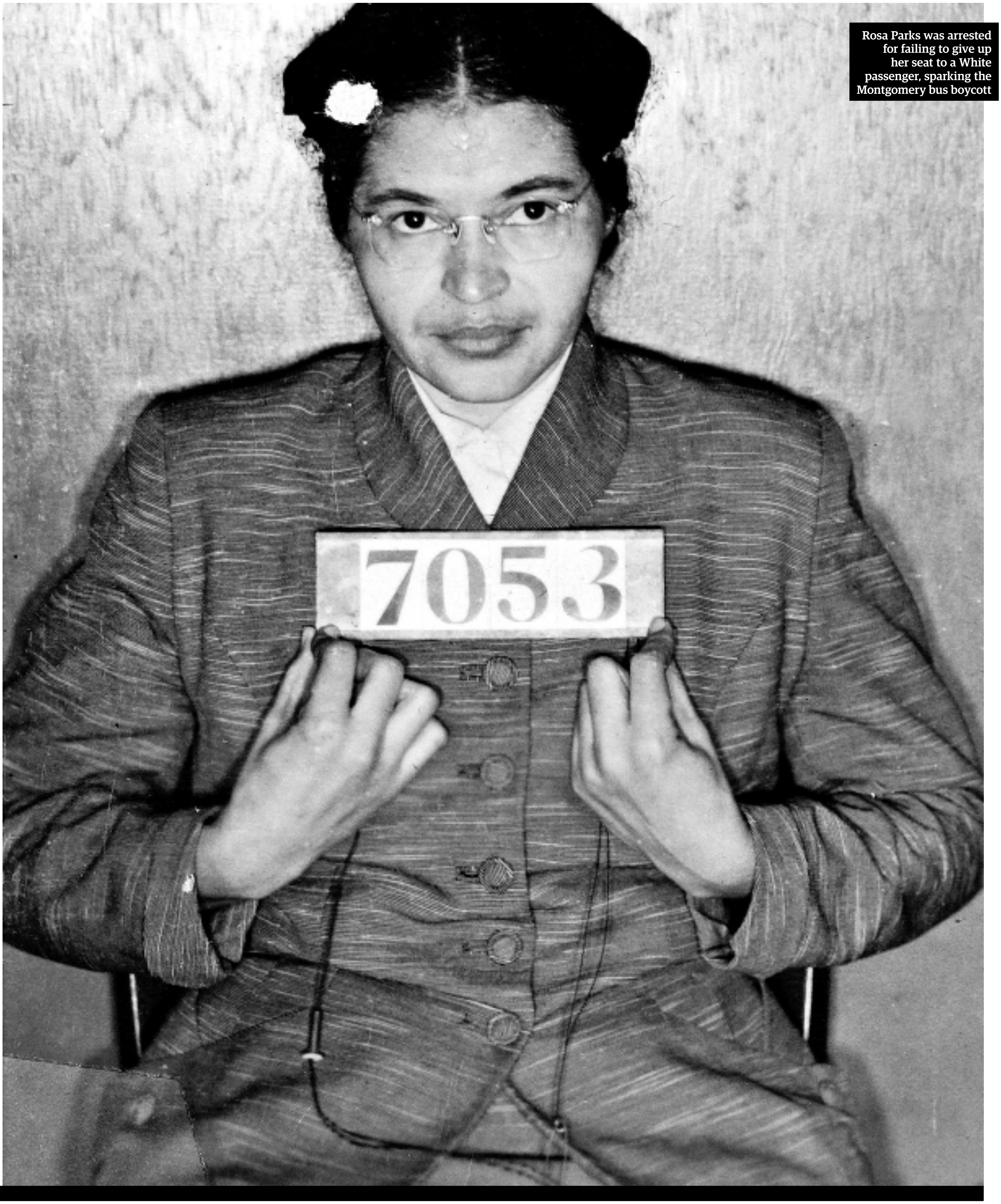

Rosa Parks was arrested for failing to give up her seat to a White passenger, sparking the Montgomery bus boycott

NELSON MANDELA

Considered by many as the father of South Africa, Mandela's leadership and dedication not only inspired a nation but also millions of people worldwide

WRITTEN BY **JOSEPHINE HALL**

Rolihlahla Mandela was born on 18 July 1918 in the village of Mvezo, near Qunu, on the banks of the winding Mbashe River in what is now the Eastern Cape province of South Africa. 'Rolihlahla' in Xhosa, literally translates to English as 'pulling the branch of a tree'. It is also sometimes understood to mean 'troublemaker'.

Mandela's father was the principal counsellor to the leader of the Thembu people, Jongintaba Dalindyebo. With nature as his playground, young Mandela enjoyed practising the rural art of stick fighting. On his first day of school, aged nine, Mandela's teacher said he needed a 'Christian' name, and he was known as Nelson from then on.

After his father's death in 1930, Mandela moved to Mqhekezweni under the guardianship of Chief Jongintaba, sharing a room with the chief's son, Justice. After school, when not running or boxing, Mandela would visit the elders and listen to their stories of the resistance.

In 1939, Mandela began studying for a Bachelor of Arts degree at the University of Fort Hare. Here, he met Oliver Tambo, a brilliant debater and aspiring lawyer. Living up to his 'troublemaker' namesake, Mandela was suspended for joining in a student protest over food quality.

Jongintaba had arranged marriages for Mandela and Justice, so the two young men fled to Johannesburg in 1941, a city booming with thousands of people arriving in search of employment. They found accommodation in a mining compound and then with a family in the Alexandra Township.

Mandela was introduced to Walter Sisulu, an estate agent and African National Congress (ANC) activist. Formed in 1912, the ANC was the oldest and largest South African political party opposing oppressive White-minority rule.

Working as a clerk at a law firm, Mandela attended Communist Party gatherings and was impressed that different races and nationalities seemed able to mix as equals. He began studying law at the University of the Witwatersrand, facing direct racism as the only Black student.

In 1944, Mandela joined the ANC and helped form the Youth League (ANCYL), reconnecting with Oliver Tambo. That year he also married Sisulu's cousin, Evelyn Mase, and the couple later had four children.

The South African election of 1948, in which only Whites could vote, was a victory for the racist National Party. By this time the White

Nelson Mandela finally walked free from prison on 11 February 1990 after 27 years behind bars

minority in the country already controlled over 90 per cent of the land. The party was formed mainly of Afrikaners - descendants of Dutch colonisers - and they quickly passed laws to further embed long-standing practices of oppression and introduce apartheid legislation.

Mandela was part of an ANC group who advocated for more direct action, such as boycotts and strikes. Having dedicated so much time to politics, Mandela failed his final year at Witwatersrand several times and was denied his degree in 1949.

In 1952, Mandela helped lead the Defiance Campaign, a plan for civil disobedience focused on six laws. It was the largest non-violent resistance ever seen in South Africa and the first under joint leadership of the ANC and the South African Indian Congress (SAIC). Around the country, people openly defied unjust laws. After six months, more than 8,000 people were arrested, including Mandela who was found guilty of 'statutory communism'. His sentence included a six-month ban from attending meetings or talking in groups.

That year, Mandela also completed a diploma in law and he and his old friend Oliver Tambo set up South Africa's first Black law firm, Mandela & Tambo.

In December 1956, Mandela was one of 156 people arrested in a countrywide swoop and charged with treason. The trial lasted over four years, during which time Mandela got divorced and married a social worker called Nomzamo Winifred (Winnie) Madikizela, with whom he had two daughters. He was one of the final eight to be acquitted in March 1961.

Meanwhile, resistance continued. In March 1960 police opened fire on a peaceful protest organised by the Pan Africanist Congress (PAC) in the Black township of Sharpeville. 69 people were killed and over 180 injured, mostly from having been shot in the back. The massacre brought international condemnation, including from the UN. In April 1960, both the ANC and the PAC were banned in South Africa and it became illegal to be a member of either. Many organisers went underground.

Until this time, the ANC had been nonviolent, but in an interview from 1961, Mandela said solemnly, "It is useless and futile for us to continue talking peace and nonviolence against a government whose reply is only savage attacks on unarmed and defenceless people." The PAC and ANC began to prepare for an armed military struggle against the government.

In 1962, Mandela secretly left the country. Upon returning to South Africa, he was arrested and sentenced to five years imprisonment. Less than a year later, several of his comrades were found with ammunition and documents that incriminated Mandela. They were all charged with high treason.

In October 1963, Mandela went to court in what became known as the Rivonia Trial. Instead of testifying, Mandela captivated the courtroom for over three hours with a speech ending, "I have cherished the ideal of a democratic and free society in which all persons live together in harmony and with equal opportunities. It is an ideal which I hope to live for and to achieve. But, if needs be, it is an ideal for which I am prepared to die."

The trial gained international attention and there were calls for release from the United Nations and World Peace Council. But on 11 June 1964, Mandela and seven others were convicted and sentenced to life imprisonment. Mandela would remain in prison for 27 years.

After finally being released in 1990, Mandela immersed himself in an effort to end White-minority rule and was elected ANC President in 1991. The National Party was by this time run by President FW de Klerk, and in 1993 Mandela and de Klerk jointly won the Nobel Peace Prize. With politics taking up so much of Mandela's

© Getty

Mandela naturally entertained and commanded respect, helping him succeed when campaigning for the presidency in 1994

time, his marriage had became increasingly strained. The situation only worsened when Winnie was imprisoned after being involved in a kidnapping, and in April 1992 Mandela publicly announced their separation.

On 10 May 1994, Mandela became South Africa's first democratically elected president. His inauguration was attended by 4,000 guests, including several world leaders. In December he published *Long Walk to Freedom*, an autobiography that he'd started writing in prison.

Throughout his life Mandela was known for his gentle demeanour and his emphasis on reconciliation. During his presidency he personally met with ex-senior figures of the apartheid regime. He also passionately encouraged support of the South African rugby team, the Springboks, and when they won the 1995 Rugby World Cup on home turf, Mandela presented the trophy to the Afrikaner captain Francois Pienaar. His efforts won the hearts of millions of White rugby fans and helped alleviate some Afrikaners' fears.

Mandela retired as ANC President in 1997, and in 1998, on his 80th birthday, married his third wife, Graça Machel. He gave his farewell speech to parliament and retired in March 1999 after one term as president.

Mandela kept up with public engagements and work with the Nelson Mandela Foundation (founded in 1999) focusing on development, education and combating HIV/AIDS. His philanthropic activism included setting up the Mandela Rhodes Foundation and the 46664 campaign. In 2005, to defy stigma about discussing the disease, Mandela publicised AIDS as the cause of his son Makgatho's death.

In June 2004, aged 85 and with his health declining, Mandela announced he was "retiring from retirement", retreating further from public life. Even so, Mandela's 90th birthday in 2008 was celebrated across the world. He made his final public appearance during the 2010 FIFA World Cup and received a huge round of applause from the crowd.

On 5 December 2013, at the age of 95, Mandela died at his home in Houghton surrounded by his family. Ten days of national mourning followed, with Mandela's body lying in state in Pretoria until his state funeral on 15 December. Almost 100 representatives of foreign states travelled to South Africa to attend memorial events and the worldwide media was awash with tributes.

Mandela was widely considered as "the father of the nation" of South Africa and a global icon for social justice and equality. In 2009, the UN General Assembly declared that Mandela's birthday, 18 July, would become 'Mandela Day'. It called on individuals around the world to spend 67 minutes volunteering, to acknowledge the 67 years that Mandela fought against oppression.

27 YEARS BEHIND BARS

Mandela served the first 18 years of his sentence at Robben Island, a maximum security prison off the coast of Cape Town. The Rivonia Trial prisoners were isolated from other inmates in small, damp cells and were routinely harassed. They spent long days working in a lime quarry. Mandela was locked in solitary confinement several times.

Contact with the outside world was very limited, with one visit and one (heavily censored) letter every six months. Mandela's mother died in 1968 and his son in 1969, but he could not attend their funerals. In 1980 'Free Mandela!' became an international campaign, increasing worldwide pressure to end apartheid. The National Party refused, relying on the backing of its allies US President Ronald Reagan and UK Prime Minister Margaret Thatcher, who both at the time considered ANC a terrorist organisation.

In 1982, Mandela was transferred to Pollsmoor Prison in Cape Town. Violence was escalating across the country and the economy was struggling as a worldwide boycott gained support. Mandela rejected several conditional offers of release because the ANC, "the organisation of the people", remained banned.

On Sunday 11 February 1990, nine days after the bans were lifted, Mandela was released from prison, aged 71. The event was broadcast live worldwide.

Nelson Mandela's former prison cell on Robben Island, photographed as part of a press conference in November 2003

© Getty

MALCOLM X

The political activist who challenged the conventions of race and religion amid the chaos of the Civil Rights Movement

WRITTEN BY **DOM RESEIGH-LINCOLN**

Malcolm X was aged just 39 when he was assassinated in 1965

Born Malcolm Little on 19 May 1925, the man who would inspire generations first opened his eyes in a city already famed for its perpetual racial tensions. Omaha, the largest city in the state of Nebraska, had a history of clashes between Black and White citizens dating as far back as the 1840s, and as the city grew, so did the issue. Omaha had its own chapter of the NAACP (National Association for the Advancement of Colored People) and was home to the Hamitic League Of The World, an African American nationalist movement. The city, and the state as a whole, also had ties to the Ku Klux Klan. It was a hotbed of racial aggression, and Malcolm's family was right in the heart of it.

His father, Earle Little, was an outspoken member of the African American community, a man who wasn't afraid to express his opinions on the strife of his Black brothers and sisters. As a local leader of the Universal Negro Improvement Association he wore his beliefs on his sleeve, and it was a mind-set that permeated his entire family. As such a prominent figure in the Black community, Earle regularly clashed with many White members of the local community - including members of the Klan. So defiant was Malcolm's father in the face of adversity that the Klan once even threatened to murder his entire family. The Littles had no choice but to flee, and little Malcolm was whisked off to a new life in Lansing, Michigan.

Their new life was far from peaceful, though, with Earle clashing with the Black Legion, a KKK splinter group famed for its ultra-violence toward ethnic minorities. In 1929 the Little family home was burnt to the ground; the family escaped relatively unscathed, but Earle was sure the Legion was behind it. Just two years later, Earle was run over and killed by a streetcar in Lansing. The official police report states it was an accident, but Malcolm's mother is convinced her husband was murdered. It's a belief that would stay with her for her entire life, and one that would eventually contribute to her deteriorating mental health. To a young Malcolm Little it was a stark education in the realities of living as a coloured person in the early decades of the 20th century.

In the years that followed, the Littles continued to live through the segregation and second-class citizenship of the times. Without Earle's commanding presence the family sank back into obscurity, with Malcolm and his brothers forced to hunt for game in the surrounding woodland to survive. It was a tough life for any child, but Malcolm, now in his teens, was fast becoming a young man with little fear of anything. The family managed to get by, but tragedy struck yet again in 1937 when his mother Louise was committed to a mental institution. This event shattered the already splintering Little clan.

When one teacher remarked that his aspirations to become a lawyer were "no realistic goals for a n****r", he soon dropped out of high school. Despite his excellent grades, Malcolm felt he had no chance of succeeding in a world controlled by White men. With little keeping him in Lansing anymore, Malcolm slowly drifted into a life of petty crime and soon after became involved in drug dealing, racketeering, theft and more. He lost himself in the simple acts of power, the crimes getting constantly

FREEDOM
WE DEMAND EQUAL RIGHTS NOW!
WE MARCH FOR INTEGRATED SCHOOLS NOW!
WE DEMAND DECENT HOUSING NOW!
WE DEMAND AN END TO BIAS NOW!
RIGHTS NOW!

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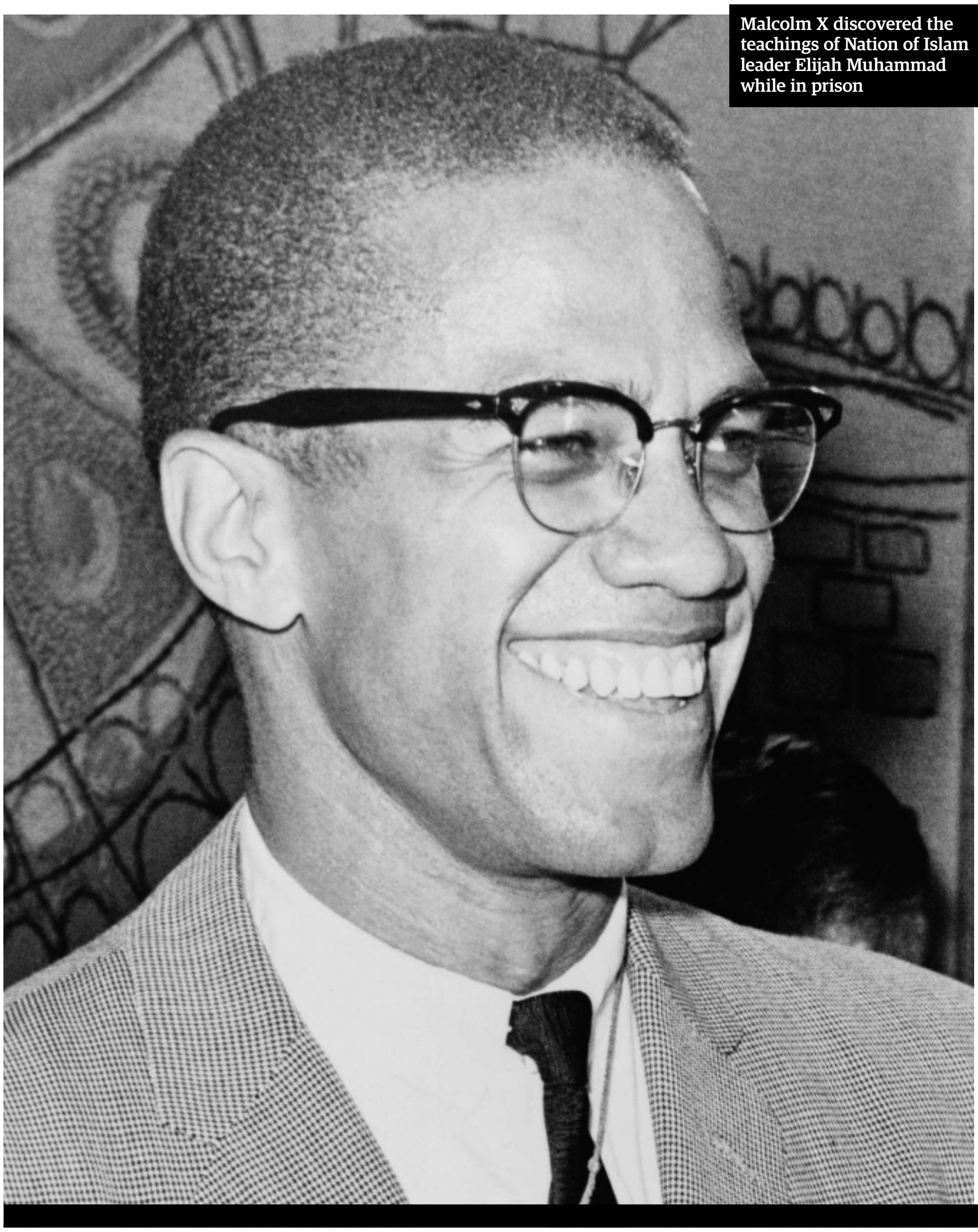

Malcolm X discovered the teachings of Nation of Islam leader Elijah Muhammad while in prison

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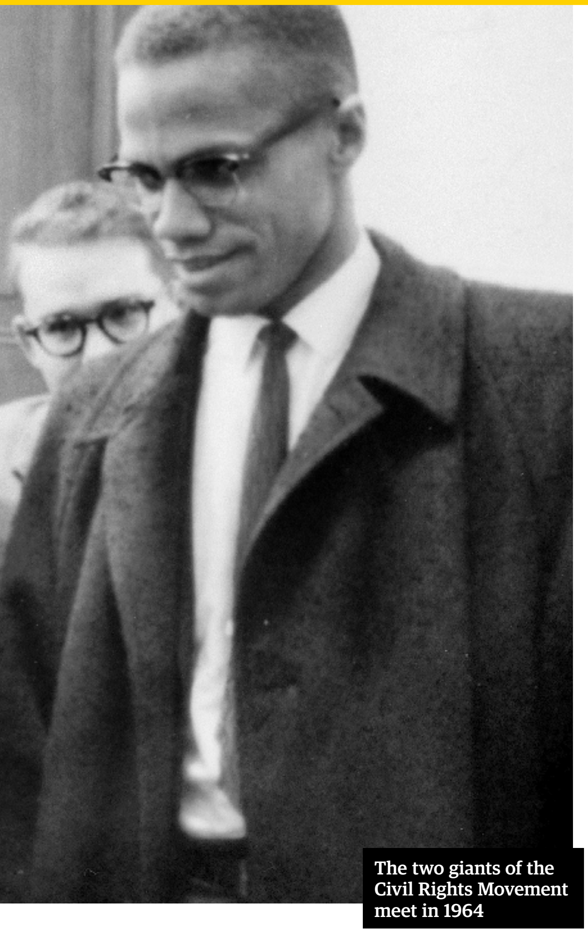
more audacious and dangerous. Eventually the number of thefts caught up to them and Malcolm was arrested and sentenced to eight to ten years in prison for larceny.

Left raw and angry by his experiences as a child and a young man, the future civil rights leader was at a crossroads. While serving time he discovered the teachings of Elijah Muhammad, the leader of a new religious movement, the Nation of Islam (NOI). Its central pillars of paying homage to their African routes and building a community tempered by Black self-reliance inspired Malcolm to convert. In 1950, the same year the FBI opened a file on Malcolm, he shed his surname and adopted the letter 'X'. This was used to symbolise the unknown slaves who were ripped from the heart of Africa.

Upon his release from prison in 1952, Malcolm travelled to Chicago to meet with the NOI's leader in person. During his incarceration, he had become an outspoken new member, and Elijah was curious to meet this fearless young firebrand. Impressed with his intelligence and tenacity, Muhammad swiftly promoted him to assistant minister. Now with more influence and standing within the movement, the FBI increased its surveillance of Malcolm, shifting its focus from possible communist ties to his rapid ascent in the NOI. However, to his fellow members he was a breath of fresh air; a man not afraid to look racists in the eye and denounce their arbitrary views.



The two giants of the Civil Rights Movement meet in 1964

The Nation of Islam had now become infamous for its radical views. Its ministers preached that Black people were the first people of the world, superior in every way to Whites. While civil rights organisations fought to destroy segregation, the NOI actively sought it. Malcolm X was now a regular face in the public eye following the Johnson Hinton incident. When the police assaulted Hinton, a Black Muslim, Malcolm led a 2,000-strong crowd to the police station to demand he receive medical attention; when the demands were met, upon a word from Malcolm the crowd left peacefully. It was a sign of his growing power and he used his increased media profile to openly denounce other civil rights movements for their message of protest through nonviolence, stating: "I am for violence if nonviolence means we continue postponing a solution to the American Black man's problem just to avoid violence". Malcolm's ethos of "by any means necessary" made him an imposing and inflammatory figure to White Americans and those in the African American community who disagreed with him.

After describing the assassination of President John F Kennedy as a sign of White America's "chickens coming home to roost", the NOI suspended Malcolm, keen to distance itself from the national outcry his publicised words had caused. NOI leader Elijah Muhammad had also grown anxious over Malcolm's popularity in the organisation, fearing his own candidacy would soon be challenged. Soon after, Malcolm announced he was leaving the movement.

After leaving the Nation, Malcolm gave his 'The Ballot or the Bullet' speech, in which he stressed the need for African Americans to exercise their right to vote and seek full equality. While Malcolm did urge the Black community to "take arms", he was not urging his brothers and sisters to attack White people. He felt the government was not actively protecting his people from attacks, and so believed they should arm themselves and defend their lives until the government was willing to acknowledge the problem and protect them. During this time Malcolm converted to Sunni Islam, the largest and most common branch of Islam.

A month later, in April 1964, Malcolm left the US on a pilgrimage to Mecca. While there he had an epiphany: he had finally seen the Islamic faith for what it was. Not an armour with which to cocoon one's self in, but a means of bringing the people of the world together. It was the biggest transformation in Malcolm's mind-set since his conversion to the NOI in prison, but it would also prove to be the one that sealed his fate.

Upon his return to the United States, Malcolm had become a sworn enemy of the NOI. While his desire to see the equality and constitutional safety of African Americans was still the central goal that drove him, his beliefs in the means to get there had changed. He embraced the peaceful doctrines of Sunni Islam and preached the importance of all Americans, regardless of race, religion or background, working together to achieve equality. For the next 12 months, Malcolm, his wife Betty and his six daughters lived a life under constant threat, but they all knew the importance of pressing forward.

By the beginning of 1965, Malcolm's wife had even contacted the FBI directly, telling them that her husband was "as good as dead" following his refusal to back down in the face of the Nation's death threats. Despite the dangers, Malcolm still campaigned tirelessly, conducting speeches and rallies across the country. On 21 February 1965, Malcolm addressed the Organization of Afro-American Unity at the Audubon Ballroom in New York. Suddenly, someone in the 400-strong crowd shouted, "N****r, get your hands out of my pocket!" Malcolm and his bodyguards waded into the crowd to quell the disturbance as three men opened fire on him with a sawn-off shotgun and automatic pistols. Malcolm was struck 21 times and was pronounced dead shortly after.

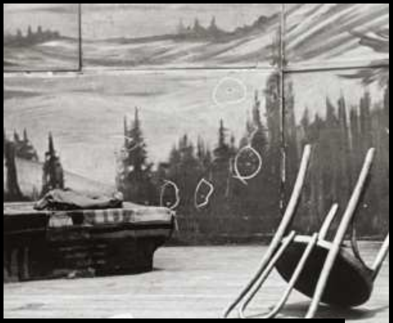
He may have been prematurely removed from the world, but Malcolm X made an impact that's still felt today. While his views were often controversial, no one can deny his bravery in fighting against the establishment for much-needed change.

THE CIVIL RIGHTS MOVEMENT

In the years Malcolm X was forming his thoughts and beliefs on a pilgrimage to Mecca, his fellow African Americans back in the United States were on the precipice of a social and political revolution. Ever since Abraham Lincoln's Emancipation Proclamation in 1863, Black Americans had earned their freedom but the lasting, enabling importance of basic civil rights still eluded them. The Civil Rights Movement, which ran from 1954 to 1968, would change the very fabric of American society forever.

For almost 100 years, African Americans were technically free, but treated as second-class citizens, with segregation between Blacks and Whites so common it filtered everywhere from schools to restaurants and cafes. The frustrations of an entire people formed the fire of the Civil Rights Movement, a collective with the sole aim of ending segregation and ensuring civil rights for all American citizens in constitutional law. It began with a mixture of nonviolent protests and bouts of civil disobedience, as well as the semi-militarisation of the North Carolina chapter of the NAACP (National Association for the Advancement of Colored People) that protected African American families in the South.

The Civil Rights Movement had many famous faces, including Martin Luther King Jr, Rosa Parks, Andrew Goodman and Malcolm X himself. Many of them gave their lives in the pursuit of their freedoms, with their efforts leading to the Civil Rights Act of 1964 and the Voting Rights Act of 1965.



Marked bullet holes in the wall at the site where Malcolm X was killed, during his address to the Organization of Afro-American Unity

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Shown here in 1885, the heroic Harriet Tubman led many escaped slaves to freedom along the Underground Railroad

HARRIET TUBMAN

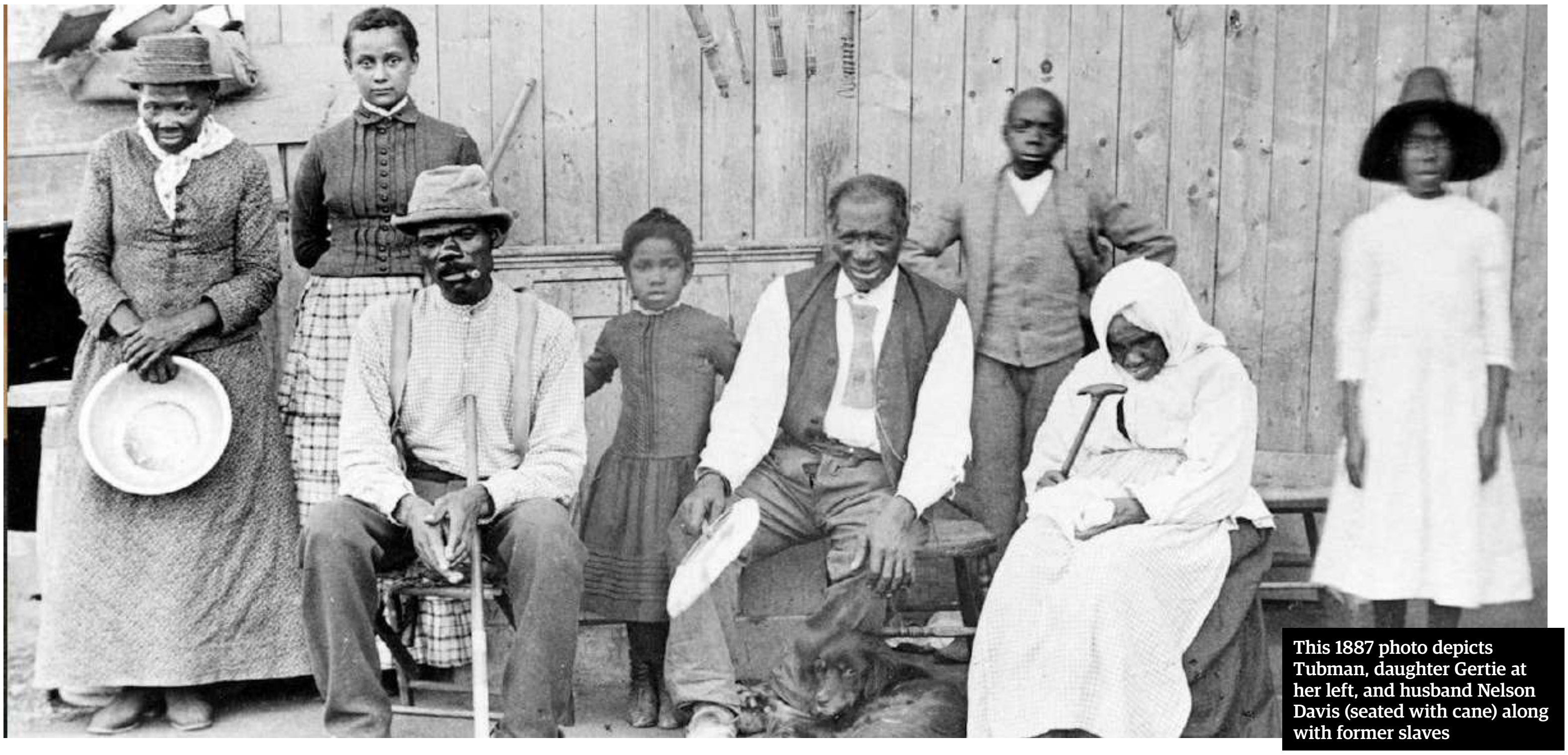
Escaped slave Harriet Tubman led others to freedom along the Underground Railroad and worked on behalf of her people for a lifetime

WRITTEN BY **MICHAEL HASKEW**

Few individuals would have the courage to escape from slavery and then return to slave territory repeatedly, risking their life to help others escape. Harriet Tubman did just that. Tubman was born into bondage in Dorchester County, on the Eastern Shore of Maryland, sometime between 1820 and 1825. The daughter of slaves Ben Ross and Harriet 'Rit' Green, she knew the hardships of bondage, working as a field hand. Her given name was Arminta Harriet Ross, and she was called 'Minty', but she chose simply Harriet in homage to her mother.

When her owner died in 1849, Harriet was recovering from illness. A spark within her ignited, and she decided she could no longer remain a slave. She found the courage to escape and relied on faith for sustenance. She later said, "I always told God, 'I'm going to hold steady on to You, and You've got to see me through'."

On 17 September 1849, Harriet struck out for Philadelphia, across the Mason-Dixon Line in Pennsylvania. Two brothers, Harry and Ben, accompanied her. However, they became concerned when a notice was posted in the *Cambridge Democrat* newspaper, offering a reward of $100 for the return of each escaped slave. Her brothers returned to the plantation; Harriet continued alone. Philadelphia was 145 kilometres from Dorchester County. She used contacts along the Underground Railroad, a clandestine network of safe houses assisting slaves in their escapes, to make the trek.



This 1887 photo depicts Tubman, daughter Gertie at her left, and husband Nelson Davis (seated with cane) along with former slaves

When she finally set foot on free soil, Tubman thought of what lay ahead. She recalled, "When I found I had crossed that line, I looked at my hands to see if I was the same person. There was such a glory over everything; the sun came like gold through the trees, and over the fields, and I felt like I was in heaven." While she had tasted freedom, many others were still in bondage. Harriet resolved to help them. She remembered the bitter separation of her own family, when one of her brothers had been sold to a trader from Georgia. She recalled receiving five lashes from the cruel overseer's whip one morning. She suffered regularly from the effects of a blow to the head, experiencing debilitating headaches and seizures for the rest of her life.

Tubman returned to the South at least 19 times to assist family, friends and strangers in their bid for freedom. As a conductor on the Underground Railroad, she is said to have made a stop at the home of renowned abolitionist Frederick Douglass. Little is known of her own husband, John Tubman, who she married in 1844, but he apparently decided to remain in Maryland and married another woman. In 1869, after the Civil War, she married Nelson Davis, and the couple adopted a daughter, Gertie.

Through her efforts, Tubman became well-known among friend and foe, and a bounty on her head reached a staggering $40,000. She persevered and is said to have never lost a slave in her charge. During the Civil War she served as a nurse, scout and spy for Unionists.

In 1859, Senator William Seward sold Tubman a tract of land in Auburn, New York. She settled there, selling pies and root beer and made money off a biography, *Scenes in the Life of Harriet Tubman*, written by Sarah Bradford. Still, she struggled to support herself, making speeches as she could and supporting the emergence of a literate, self-sufficient Black working class. She was a key figure in the meeting of the National Association of Colored Women in Washington, DC, in 1896. The Harriet Tubman Home for the Aged opened in 1908, and five years later its namesake died there of pneumonia. For dedication to freedom, Tubman has been lauded and remains one of the most admired figures in American history.

Abolitionist insurgent John Brown led the raid on Harpers Ferry and paid with his life. Harriet Tubman praised his sacrifice

MEETING JOHN BROWN

Firebrand abolitionist John Brown is well known for his raid on the federal arsenal at Harpers Ferry on 16 October 1859. The raid was unsuccessful, and many of its participants were killed or captured. Brown was taken prisoner, tried in Charles Town and hanged on 2 December.

Prior to the famous raid, Brown met with Harriet Tubman, whom he had admired for some time. The meeting took place in Canada, and Tubman, with full awareness of the probability of violence, gave Brown information on the Underground Railroad network in the Eastern US. Brown invited both Tubman and vocal abolitionist Frederick Douglass to participate in the raid itself. Douglass declined, probably because he expected the raid - intended to incite a general uprising of slaves across the South - to end in failure.

Tubman, however, intended to take part in the raid but was unable to meet Brown and his followers due either to illness or distance while guiding escaped slaves in the Carolinas, Maryland, or possibly Ontario, Canada. Nevertheless, the sentiment persists that Tubman did not advocate violence against the oppressive white power structure although she did recruit volunteers for Brown, who called her 'General Tubman'. After the raid failed and Brown was executed, Tubman commented, "He done [sic] more in dying than 100 men would in living."

BARACK & MICHELLE OBAMA

Crushing centuries of prejudicial barriers, the Obamas became the US's first Black presidential family, giving the nation's youth reasons to dream

WRITTEN BY **BEENA NADEEM**

In 2008 Barack Hussein Obama became the US's 44th and only Black president. For eight extraordinary years, he and First Lady Michelle became the intellectual powerhouse that brought the country's most marginalised people into the folds of a more united America.

Throughout his presidency, Obama wrestled the country from the jaws of the worst recession seen since the Great Depression and generated the longest stretch of job creation in US history. He oversaw radical healthcare and educational reform to include the most disenfranchised communities and alongside wife Michelle created a vision for a new, more hopeful America. In 2009, he was awarded the Nobel Peace Prize for international relations work, and by 2015 he had helped to negotiate the shutdown of Iran's nuclear weapons programme without a single shot being fired.

Born in 1961 in Honolulu, Hawaii, Barack didn't have the most traditional parents. His father Barack Obama, Snr, was a former goat herder who later became Kenya's senior economist. His mother, anthropologist Ann Dunham, was born on an army base in Kansas. The couple met at university, were married and within months baby Barack was born.

The couple split soon afterwards, and bar one fleeting visit, Barack would never see his father again. Barack spent some of his childhood growing up in Indonesia with his mother and younger half-sister, Maya, and the rest on the island of Hawaii with his grandparents.

Michelle Robinson, along with older brother Craig, grew up in the densely populated African American neighbourhood around Chicago's South Shore. Born to stay-at-home mum Marian and her dad Fraser, who worked as a petrol-pump attendant, she kept her promises to work hard, graduating from both Princeton University then Harvard Law School in 1988. She began working at law firm Sidley Austin as one of a small handful of Black lawyers. Throughout the stifling Chicago summer of 1989 she mentored an ambitious young man named Barack. In time the two developed feelings for each other and began dating. They became engaged in 1991, and on 3 October 1992 the couple married.

Prior to her marriage to Barack, Michelle lost her father in 1991, causing her to re-evaluate things. She walked away from her law career to work with deputy chief of staff to Chicago Mayor Richard Daley. The move also helped open doors into politics for Barack. He had spoken openly about his struggle to identify with the Black urban American experience, and after marrying Michelle and settling on the South Side, he gained access to one of the strongest African American enclaves in the country. With it came some ties that would prove invaluable. When running for the Senate in 2004 he received the backing of Michelle's

President Obama visits Ford's automotive and manufacturing plant in Michigan in 2015 during a visit to Detroit

influential Black friends, including Valerie Jarrett of the Chicago Stock Exchange, who later became finance chair of Obama's campaign.

Armed with a degree in political science from Columbia, Obama moved to Chicago in the mid-1980s to work as a community organiser bringing together public-housing residents to fight for community improvements. It was also around this time that he decided to visit relatives in Kenya and made an emotional trip to his father's grave.

In the best-seller he wrote years later, *Dreams from My Father*, he describes sitting by his father's graveside and weeping. Here, he saw his life in America: the Black, the White, the abandonment he felt as a boy and the frustration and hope he felt in Chicago, all connected in a "small plot of land an ocean away". His father had died in a car accident at the age of just 46.

He returned from Kenya with a new sense of purpose, graduating from Harvard Law School in 1991. He began working as a civil rights lawyer and became the first African American president of the *Harvard Law Review*.

It was partly his advocacy work that gave him the fire in his belly to change things. As an active member of the Democratic Party, he helped Bill Clinton capture the presidency in 1992 by organising Project Vote - a drive to push more African Americans to vote.

Obama went on to become Illinois State Senator as a Democrat in 1996 and served until 2004, pushing through a state-earned income tax credit and overseeing the expansion of early childhood education. But it was also a time of hidden disappointments. Michelle would later describe how a heart-breaking miscarriage caused the couple to seek counselling. It wasn't until the age of 34 that Michelle underwent IVF to have daughters Malia and Sasha. Further disappointment was to come in 2000, when Obama unsuccessfully challenged the Democratic seat that covered an area close to his heart: Chicago's South Side.

Undeterred, he created a campaign, raised funds and renewed his efforts. He intelligently argued against Republican candidate Alan Keyes on TV debates on anything from abortion to gun control. The election bagged Obama 70 per cent of the votes - the largest electoral victory in Illinois' history. With it, he became the third African American elected to the US Senate since Reconstruction.

Obama pushed through reforms to track federal spending, improve green energy and veterans' benefits. In 2006 he published his second best-seller, *The Audacity of Hope*, which outlined his political and spiritual beliefs and views on American culture.

In February 2007 Obama announced his candidacy for presidency, beating fellow Democrat and former First Lady Hillary Clinton to the party's nomination. But this bigger bite at politics left Michelle feeling uneasy. She didn't like the idea of opening their lives up for public consumption. In return for her support she asked her husband to quit smoking.

Obama duly gave up the cigarettes, and by early February 2008 Michelle had attended 33 events in eight days as well as making several

A VERY WHITE WHITE HOUSE

Before Barack Obama made history as the first Black president of the United States, other Black politicians had strived to fill the same position.

Jesse Jackson was born in 1941 in South Carolina and got involved in the Civil Rights Movement in 1965. His first try for a presidential nomination saw him come third in the Democratic primaries in 1984. In 1988, he lost again but significantly increased his popularity even with midwestern White voters – taking close to 7 million primary votes.

Born in Brooklyn in 1924, Shirley Chisholm built her reputation in college as a skilled debater. After receiving her master's degree, she campaigned on a ticket promising better child education and became the first Black woman elected to Congress. In 1972 she became the first Black person to seek a presidential nomination from a major party.

Lenora Fulani was a psychologist who in the late 1970s got involved with Black nationalist politics. She ran for presidency under the New Alliance Party (NAP) in 1988, making her the first woman and African American independent candidate to access the ballot in all 50 states. She gained 0.2 per cent of the vote, receiving the most votes of any woman in a national presidential election until 2012.

Ben Carson announced his presidential run as a Republican in 2015. He performed badly and pulled out to become Donald Trump's Secretary of Housing and Urban Development.

However, in 2020 Kamala Harris became the first female, and woman of colour to hold the position of vice-president-elect following Joe Biden's victory over Donald Trump.

Jesse Jackson ran for the Democratic presidential nomination in 1984 and 1988

First Lady Michelle Obama, Malia Obama, US President Barack Obama and Sasha Obama sit for a family portrait in the Oval Office, December 2011

“OBAMA’S TRIUMPH WAS A HISTORICAL OCCASION; THE FIRST BLACK PRESIDENT SINCE THE OFFICE WAS ESTABLISHED SOME 230 YEARS BEFORE”

campaign appearances with supporter Oprah Winfrey. She wrote stump speeches for her husband and casually brushed off being called an ‘angry Black woman’ by the media, taking it all in her usual, unflustered style. With her support Obama’s popularity soared, and on 4 November he was voted in as president.

His electoral triumph was a truly historical occasion, history that few African Americans had ever expected to witness; the first Black president since the office was established some 230 years before. Michelle, too, would become the first Black First Lady and only the third with a postgraduate degree.

Obama would start his presidency in 2009 as the worst economic crisis the world had seen since the 1930s began to unfold. Unemployment was soaring, financial markets were a mess and investment firms and the housing market were collapsing. Obama authorised an economic stimulus package, and working alongside the Democratic-controlled Congress, reformed banking regulation, healthcare through Obamacare, and extended employment benefits and cut taxes. He boosted spending on education, green energy and infrastructure to create jobs. At the same time he also advanced rights for the LGBTQ community, making it legal for homosexual people to serve in the armed forces and greenlighting same-sex marriages.

For her part, Michelle used her position as First Lady to empower initiatives around tackling childhood obesity, supporting service families, and, later, to keep marginalised people in education longer, and a worldwide iniative to encouraging girls into education.

It wasn’t easy for Obama to push bills through once the right-facing Republicans won control of the House of Representatives in 2010 and then in 2014 the Senate too. This led to protracted standoffs that hampered Obama’s plans. In 2016 he openly wept as he spoke about the mass shootings that had claimed the lives of many American schoolchildren, including 20 first-graders at Sandy Hook Elementary School in Connecticut. As he announced measures to tackle unregulated sales of firearms he was repeatedly blocked by pro-gun Republicans.

Frustrated in his efforts to change US gun laws, Obama instead shifted focus to things that he *could* make happen unilaterally. Although he failed to meet his campaign pledge to close the US detention centre in Guantanamo Bay, he oversaw the death of Osama bin Laden and the withdrawal of troops from Iraq. He was also able to renew diplomatic relations with Cuba after half a century of estrangement.

In 2017, at the age of just 55, Obama had served two terms and was therefore unable to run again for office. Since then the Obamas have devoted their energy to the Obama Foundation, which helps to raise living standards and provide scholarships for the marginalised, and towards building the Obama Presidential Center - injecting life and culture into Chicago’s South Side. But arguably the most important thing the Obamas achieved was providing millions of Black Americans with a new sense of hope.

© Getty

WINNIE MANDELA

As controversial as she was celebrated, Winnie Madikizela-Mandela remains a divisive figure in South Africa

WRITTEN BY **CATHERINE CURZON**

Just as she had fought for Nelson Mandela, when Madikizela-Mandela went on trial, her husband supported her

Winnie Madikizela-Mandela might be best known for her nearly four-decade-long marriage to Nelson Mandela, but she was far more than just a wife. The couple married in 1958 and five years later, Nelson Mandela began his 27-year jail sentence. Winnie Madikizela-Mandela, however, didn't sit at home and mourn her husband's absence. Instead, she devoted herself to the anti-apartheid movement and to securing her husband's freedom.

Madikizela-Mandela became a campaigning force to be reckoned with and in doing so, attracted the persecution of the South African government. Detained, tortured and held in solitary confinement, Madikizela-Mandela emerged from prison stronger than ever and began her work again. Even when she was exiled to the isolated town of Brandfort, Madikizela-Mandela refused to go quietly. Instead, she worked to establish clinical and childcare facilities in the area, endeavours that won the attention of the international media. Shrewd and well aware of the power of PR, Madikizela-Mandela capitalised on the publicity to raise awareness of the African National Congress and their battle against apartheid.

Winnie Madikizela-Mandela, however, was not without controversy. When she returned to Soweto from Brandfort she was accompanied by a protection force known as the Mandela United Football Club. The group shared her home and swiftly became implicated in violent attacks in the area, including the murder of a 14-year-old boy, Stompie Seipei. Though her imprisoned husband urged her to denounce the club and local people protested at her support of them, Madikizela-Mandela refused to do so. As a result, she became the subject of a later investigation by the the Truth and Reconciliation Commission that found her guilty of kidnapping Seipei, as well as raised concerns about her involvement in numerous other murders and disappearances.

Despite these controversies, Madikizela-Mandela served as a Member of Parliament for more than 20 years and was celebrated for her work on behalf of the ANC as well as her efforts to secure her husband's freedom. The marriage, however, didn't survive long after Nelson Mandela's release in 1990 and just two years later the couple were divorced. Winnie Madikizela-Mandela continued to be an important figure in the post-apartheid government but her political career remained mired in controversy. Dismissed from her position as head of social welfare development for the the ANC due to corruption, subsequent appointments were met with protests. When the Truth and Reconciliation Commission found her responsible for human rights violations in 1998, it seemed as though her once illustrious career was over.

Madikizela-Mandela emerged from retirement in 2009 to once again serve as an MP. Although she was increasingly sidelined by the ANC in an effort to distance itself from the criticisms her name attracted, Winnie Madikizela-Mandela remains forever associated with the party and the battle to overcome apartheid.

Following her death in April 2018, her reputation and legacy is as hotly debated as ever and it remains to be seen how history will judge Winnie Madikizela-Mandela.

© Getty

THE FREEDOM FIGHT

When her husband was sentenced to life imprisonment in 1964, Winnie Madikizela-Mandela was determined to keep fighting for the things they had stood for. Though she suffered imprisonment and endured torture and separation from her family, she never lost sight of her goal and strove to end apartheid.

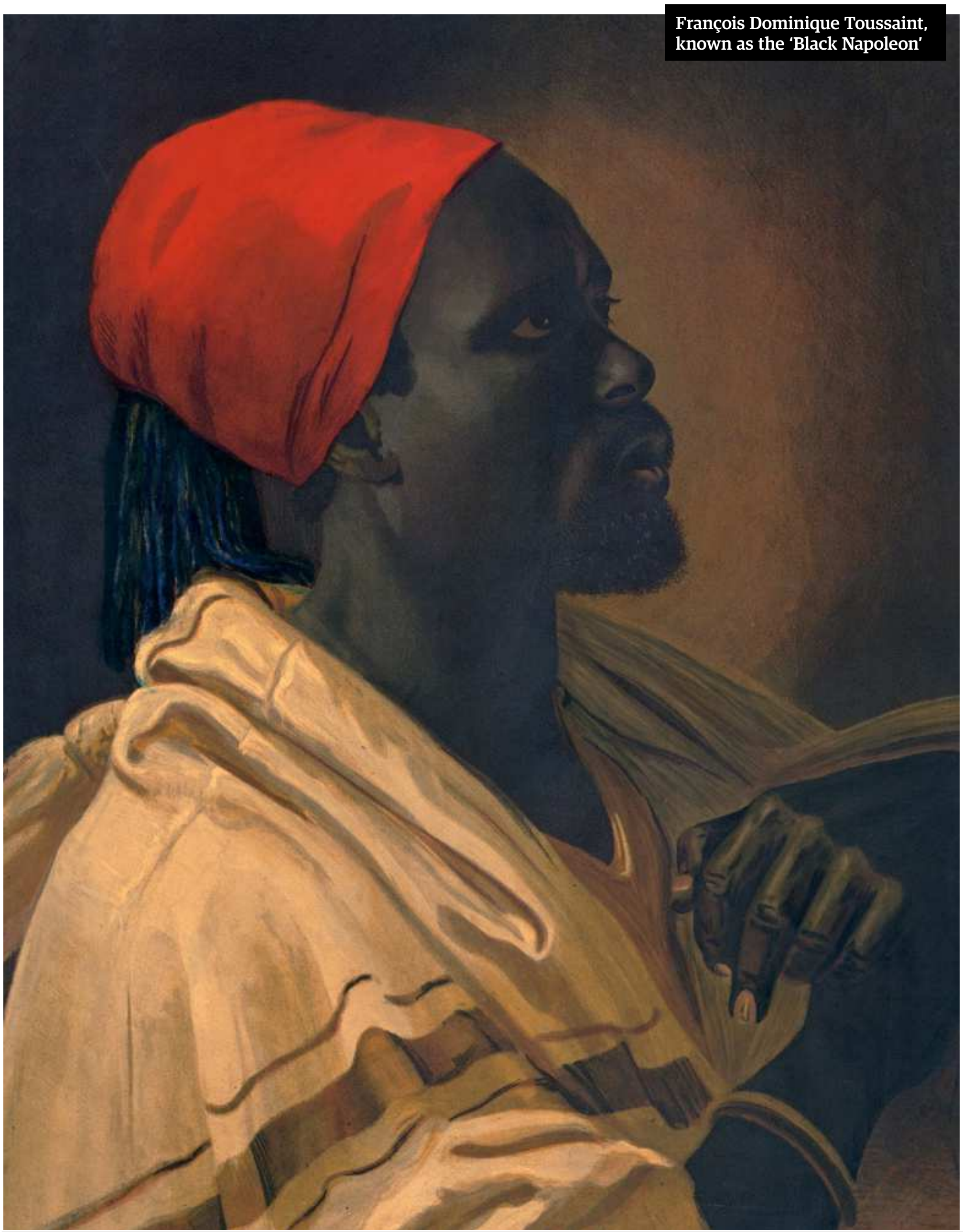
Despite the danger to herself Madikizela-Mandela visited her husband throughout the period of his imprisonment on Robben Island. Even death threats and repeated incarceration couldn't silence her and she became a lifelong campaigner for equality in South Africa and across the world, fighting apartheid for long, tumultuous decades.

Madikizela-Mandela became a spokesperson for the anti-apartheid movement

TOUSSAINT L'OUVERTURE

Generalissimo and architect of the Haitian Revolution, Toussaint L'Ouverture led the most successful slave revolt in history

WRITTEN BY **DANIEL ADEDIRAN**



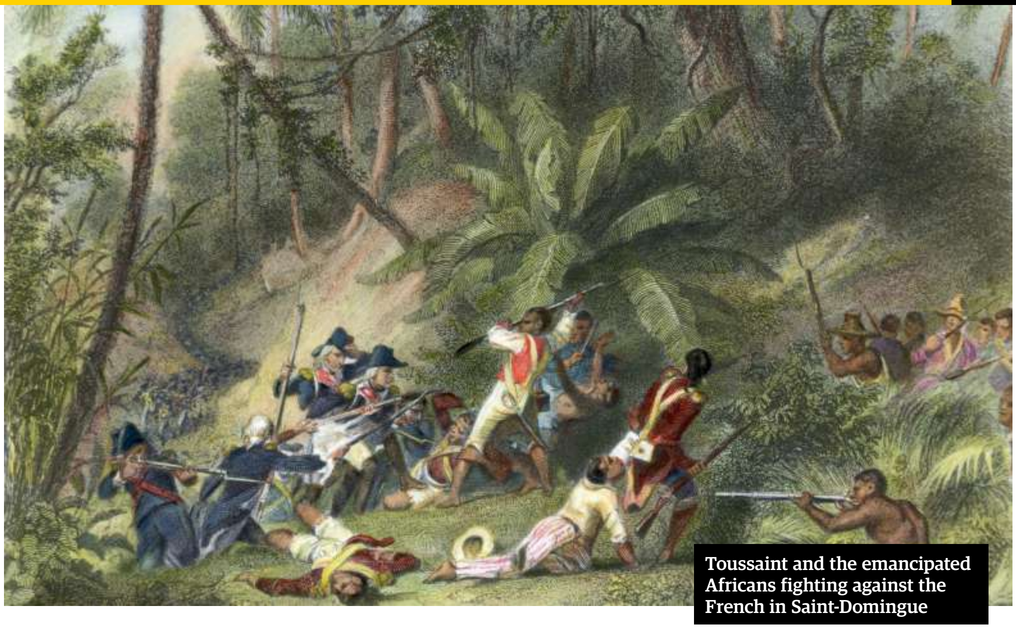
François Dominique Toussaint, known as the 'Black Napoleon'

Born François Dominique Toussaint, he was the son of an educated slave. Short, small-boned and homely, he made up for his physical disadvantages with one of the keenest military minds of the age, emancipating slaves and founding the French Protectorate on the Saint-Domingue end of the island of Hispaniola, governed entirely by the formerly enslaved people of African descent.

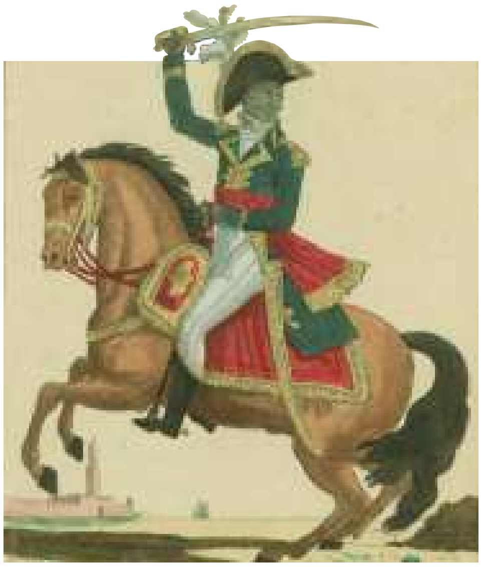
Toussaint was born around 1743 in the Bréda plantation, Saint-Domingue. A slave himself, he was barred from traditional routes of education, but picked up skills such as basic French from the Jesuit missionaries that lived and worked on the island. His aptitude for learning was so great that his master singled him out for jobs away from the labour-intensive and horrific sugar plantation that dominated the life of the average slave and gave him jobs such as animal husbandry. He went from husbandry to coachman and finally made it as a steward for his master, playing an important role on the plantation until the outbreak of the revolution.

He gained his freedom at age 33 and went on to run a very profitable coffee plantation of his own. Records show he was married and amassed a sizable fortune before the outbreak of

A posthumous bust of Toussaint L'Ouverture



Toussaint and the emancipated Africans fighting against the French in Saint-Domingue



the revolution. It was during this period that he became a vegetarian and learned not to mimic his former masters in ostentatious dress or spending on frivolity.

At the end of the summer of 1791, there was a massive slave revolt on the colony, beginning in its northern provinces it rapidly spread to thousands of slaves on Saint-Domingue who made up a majority of the population. Toussaint did not immediately join the rebellion, instead sending his family to the Spanish colony of Santo Domingo as well as his former master and overseers. It was several weeks into the rebellion until he joined the force of Georges Biassou, one of the early leaders of the rebellion. In a short amount of time, he began to command a detachment of his own.

Throughout 1792 and 1793 Toussaint became a significant military commander and finally came to the attention of the French as one of the three Black generals leading the revolt. He trained his men in guerrilla warfare, as well as conventional tactics, and is reputed to have run an extremely disciplined camp. It is during this time that he adopted the surname 'L'Ouverture', from the French for 'opening', a name that was earned because of his military prowess and ability to find openings in enemy lines.

In June 1793, L'Ouverture's army made a formal alliance with the Spanish Empire, after a promise of property, titles, money and freedom for the Black soldiers and their families that fought against the French on the colony. L'Ouverture once again showed outstanding military ability; he was responsible for a majority of the Spanish gains in the north of the colony. There were, however, tensions between the Spanish authorities and L'Ouverture, mainly over the general's noncompliance in rounding up enslaved women and children in order to sell them to the Spanish.

In May 1794, L'Ouverture made a surprise reversal of allegiances, choosing to fight for the French. He had heard of the French decision to free all of the slaves and had become a republican. He found himself under attack from all sides, by former comrades General Biassou and General Jean-François and the Spanish army in Saint-Domingue, as well as the British, who were eager to capitalise on the chaos in the world's greatest sugar colony. In spite of this – and with the help of his officers, who included his brother Paul and nephew Moïse, Jean-Jacques Dessalines, Henri Christophe, as well as Étienne Maynaud de Bizefranc de Laveaux, the governor of Saint-Domingue – L'Ouverture was able to defeat or contain all of his opponents.

By 1795, L'Ouverture was the most respected man on the island, but still had to contend with rivals for power on the colony. He reinstated the plantation economy, but this time with workers who were free and paid. Between 1796 and 1799, L'Ouverture consolidated his power by phasing out Laveaux and successive governors, defeating the 'mulatto' ('mixed-race') General André Rigaud and forming favourable treaties with the overstretched English. By 1800, L'Ouverture was the uncontested ruler of Saint-Domingue and by 1801, after freeing the slaves and giving favourable terms to the mulattoes and Europeans on Santo Domingo, ruled over all of the island of Hispaniola.

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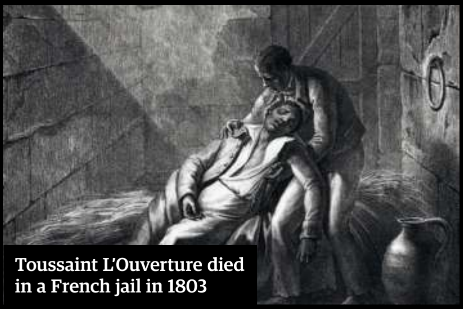
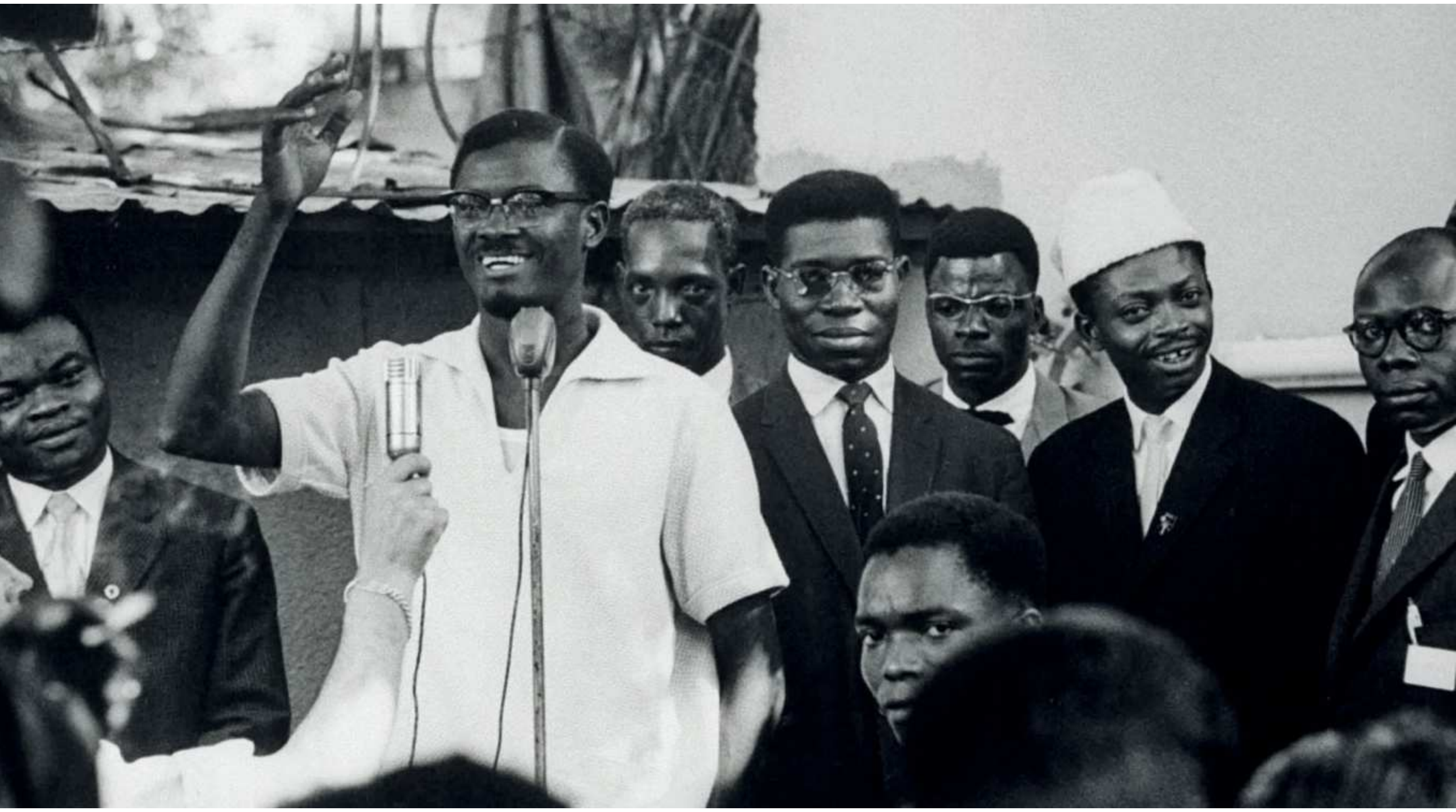
TOUSSAINT'S BETRAYAL AND UNTIMELY DEATH



Toussaint L'Ouverture died in a French jail in 1803

Toussaint evolved from reformer to revolutionary throughout his illustrious career and had as his guiding principle the emancipation of all enslaved Africans in Saint-Domingue, balanced with his magnanimous treatment of former colonial masters. This came to a head when his equivocations caused him to break with the mulattoes, Europeans and even his closest generals in 1802 after a French invasion of the island. L'Ouverture secured promises from Leclerc, the brother-in-law of Napoleon and general of the invading force, not to reinstate slavery in return for L'Ouverture's surrender. Toussaint L'Ouverture then retired to a plantation. Initially, one of L'Ouverture's trusted generals, Dessalines, was ordered to arrest him by Napoleon himself. Dessalines refused and Napoleon turned to his own general, Jean Baptiste Brunet, to do the deed. Brunet deceived L'Ouverture into getting on a frigate destined for France under the guise of friendship. On his arrival in France, L'Ouverture was arrested and died of yellow fever a year later, on 7 April 1803, still imprisoned at Fort-de-Joux.



PATRICE LUMUMBA

Visionary Congolese independence leader Patrice Lumumba represented hope for post-colonial Africa but was assassinated for standing in the way of Western interests

WRITTEN BY **ADAM QUARSHIE**

Patrice Lumumba became the first democratically elected prime minister of independent Congo in 1960, and in the process became one of the 20th century's most important African leaders. The first Congolese politician to articulate a vision of the country free from European domination, his ideas reverberated across the African continent. A brilliant public speaker, Lumumba was also an exponent of Pan-Africanism, which emphasised African unity, freedom from colonialism, and control over Africa's resources in the interests of its own people.

Yet the promises of his leadership were quickly dashed: on 17 January 1961, at the age of 35, he was executed. His story is inextricably linked to that of the Congo as a whole, a country whose natural resources had been relentlessly plundered by European powers since the 19th century, most notably during the time of the Congo Free State, from 1885 to 1908. During that bloody time in the Congo's history, King Leopold II of the Belgians extracted huge profits from the rubber and ivory trade, while committing atrocities including the murder of millions of Congolese.

WHO KILLED PATRICE LUMUMBA?

It was no secret that various governments wanted Lumumba out of the way. The Congo represented an enormous source of profit, particularly for Belgium, which had ruled the country since 1885. The Belgian government eventually admitted its complicity in Lumumba's murder, issuing a formal apology in 2002.

But what about the role of the US? Lumumba's rise came about at the height of the Cold War: the Cuban Revolution had taken place in 1959, one year before Congolese independence, and the US was clearly rattled by the prospect of a radical government gaining influence in Africa. By this point, the CIA already had a long track record of intervening against governments in the Global South deemed to be pro-communist.

In the past few decades, research has revealed that president Dwight Eisenhower had privately called for Lumumba to be "eliminated". Records have been unearthed pointing towards a CIA plot to kill Lumumba by poisoning his toothpaste, though this ultimately failed. Though it may have not been Americans that pulled the trigger, it was clear that the US government had every reason to want Lumumba to disappear and colluded with other governments to facilitate his assassination.

The defiant face of Patrice Lumumba, guarded by Congolese troops, following his arrest in Léopoldville (now Kinshasa), December 1960

Lumumba's emergence as a figurehead for independence in the 1950s was a direct threat to the interests of Western countries, particularly Belgium and the United States, who were determined to retain control over the country's mineral wealth, which included cobalt, coltan, uranium, gold, copper and diamonds. It was for this reason that Lumumba ended up joining the pantheon of African revolutionaries who were killed before their visions could become reality.

Lumumba was born in the village of Onalua, in the Kasai province of what was then known as Belgian Congo in July 1925. His family were farmers from the Batetela ethnic group. Coming from one of the country's smaller ethnic groups would shape his political consciousness: he was notable for advocating for all Congolese, rather than just those from his own background.

After being educated at missionary schools, and a brief tenure as a beer salesman, Lumumba became a clerk in the colonial postal service, a role he would hold for over a decade. Coming from what the Belgians at that point referred to as the 'evolué class' (Africans who had received a Western education), Lumumba was politically engaged from a young age. He wrote articles for journals and became a member of the Belgian Liberal Party in 1955, but a series of events in the late 50s pushed him in a more radical direction.

Upon his return from a study tour of Belgium in 1956, Lumumba was arrested on trumped-up charges of embezzling post office funds, for which he was later sentenced to a year in prison. This solidified his disillusionment with the injustices of the colonial regime and pushed him to search for radical alternatives. Already a skilled orator and passionate political thinker, in October 1958 Lumumba formed the MNC (Mouvement National Congolais), and began agitating for independence. He quickly found kinship among fellow Pan-African independence leaders. In December 1958, he was invited by Kwame Nkrumah, the first prime minister of Ghana, then the continent's most prominent Pan-African thinker, to the All African People's Conference in Accra.

After years of popular unrest, Congo declared independence on 11 July 1960, with Lumumba as head of the government. However, the jubilation that greeted this moment would prove to be short-lived. Internal tensions combined with geopolitical pressures were stacked against him from the start.

Immediately after independence, the mineral-rich southern region of Katanga attempted to secede, backed by Belgium. With the country rapidly splintering, Lumumba called on the UN, under Secretary-General Dag Hammarskjöld, to send in peacekeeping troops. When his pleas were ignored, he turned instead to the Soviet Union for support. In September 1960, a coup took place, led by former soldier Mobutu Sese Seko. Soon afterwards, Lumumba was arrested by Katangan authorities. After being jailed and severely beaten, he was flown out to Lubumbashi (then known as Élisabethville), where he and fellow independence leaders Maurice Mpolo and Joseph Okito, were shot by firing squad.

With Lumumba's murder, and the political upheavals known as the Congo Crisis that followed, the country went from optimism to despair. Mobutu took power in 1965, and held on to it - with Western backing - for the next three decades, a time which was characterised by widespread corruption and human rights abuses. By the 1990s, the country had become the site of one of the world's most devastating wars, in which more than five million Congolese people died. But despite the fractured and brutal history of post-independence Congo, Lumumba's visionary legacy continues to inspire activists around the world, led by hopes of a unified, progressive and forward-thinking Africa.

Patrice Lumumba giving a speech at the UN Security Council in 1960

© Getty, Wiki

MARCUS GARVEY & WEB DU BOIS

Though their views frequently clashed, Du Bois and Garvey laid the foundations of the modern Civil Rights Movement

WRITTEN BY **DOMINIC GREEN**

The campaigns for civil rights that began in 1954 and led to the legislative victories of the 1960s produced two images of leadership. Martin Luther King Jr advocated the assertion of equal rights in law, voting and education for Black Americans. Malcolm X saw the struggle for Black American rights as a global one, and advocated separatism, the creation of a separate Black economy and sovereignty. Both of these strategies had roots in 19th and early 20th century history, in the rivalry between William Edward Burghardt (WEB) du Bois and Marcus Garvey.

The Northern states won the Civil War, but the end of slavery did not lead to the end of discrimination. In the Southern states, 'Jim Crow' laws segregated Blacks from Whites. In the Northern states, including the cities to which Southern Blacks migrated in search of jobs and equality, discrimination continued through informal racism.

WEB Du Bois was born in 1868 to a family who had been 'free Blacks' during the era of slavery. He grew up in the farming town of Great Barrington, Massachusetts, and attended a racially mixed school. When he left, he was granted the honour of delivering the 'valedictorian', or farewell speech, on behalf of his entire grade. Du Bois then moved south, to attend the all-Black Fisk University in Tennessee. There, he began to see the extent of the Jim Crow laws, and the open racism and violence that accompanied them. The experience shocked him, and he returned to Massachusetts to devote himself to the struggle for equal rights.

In 1895, Du Bois became the first Black man to obtain a PhD from Harvard. His dissertation, on 'The Suppression of the African Slave Trade to the United States of America, 1638-1870', was one of the first works on the subject. By the turn of the century, Du Bois had returned to the South, as a professor at Atlanta University in Georgia. He had established himself as a rising Black intellectual, which brought him into conflict with another eminent American Black thinker of the time, Booker T Washington.

Washington had been born a slave in the mid 1850s, and worked in a salt mine and as a domestic servant before obtaining an education at the Hampton Institute, one of the first all-Black schools in the United States. As the leader of the Tuskegee Institute in Alabama, an all-Black vocational school, Washington had practised his belief that Southern Blacks, like Southern Whites, needed agricultural and technical training if they were to survive in the industrial economy. Washington believed that, if Southern Blacks could obtain economic independence and

> “DU BOIS ADVOCATED TRAINING A BLACK ELITE WHO COULD PURSUE ‘THE LOFTIEST OF IDEALS’ AND STRIVE FOR ‘CULTURE AND CHARACTER’”

William Edward Burghardt Du Bois aged 50, in 1918

8
C.M. BATTEY
1918

Marcus Garvey in his trademark tricorn hat, 1922

demonstrate their practical value to their Southern White neighbours, then the Southern Whites would grant them civil equality.

Washington's strategy became known as the 'Atlanta Compromise', after the Georgia capital where Washington had announced it in 1895. Washington's numerous White supporters, among them many Southern politicians and President Theodore Roosevelt, praised this strategy as restrained and patriotic. His critics, Du Bois included, claimed that this policy was a permanent compromise, and an accommodation to an unacceptable system. Washington, they said, deferred the difficult and necessary political campaign for civil rights to an unspecified future.

The 1899 lynching of Sam Hose in Georgia by a mob of up to 2,000 Whites reconfirmed Du Bois' conviction that urgent action, not sentiment, was required. Hose was tortured, hanged, and then burned. Du Bois, walking to a meeting with a sympathetic newspaper editor, saw Hose's scorched knuckles on display in an Atlanta shop window. In 1903, Du Bois published the essay collection *The Souls of Black Folk*, a watershed in African American literature, and an open repudiation of Washington's accommodationist strategy.

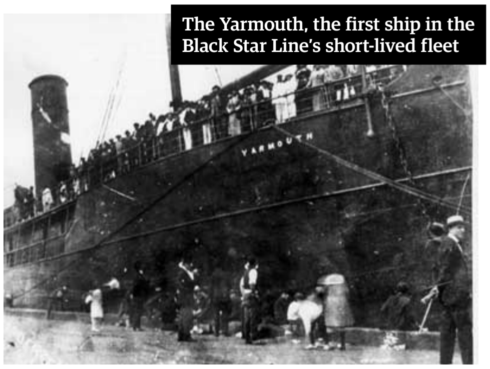
"The Problem of the 20th century is the colour line," Du Bois wrote, "the relation of the darker to the lighter races of men in Asia and Africa, in America and the islands of the sea." All Blacks, but especially Southern Blacks, needed both legal equality and the social equality that came from education. Washington's Atlanta Compromise was a strategy for 'conciliation'. It would continue 'the old attitude of adjustment and submission', and regardless of whether it persuaded Southern Whites to grant legal equality, it would create a new subjection, this time purely economic.

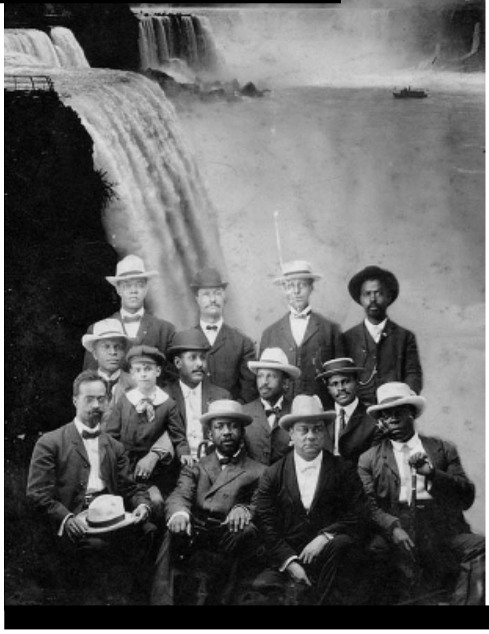
Drawing on his experience at Harvard and Atlanta, Du Bois advocated the training of a Black elite, a 'Talented Tenth' who could pursue "the loftiest of ideals" and strive for "culture and character", rather than economic subsistence. In the Southern states, he said, Blacks and Whites were segregated, and the police and the judicial system functioned as "a means of re-enslaving the Blacks". If Blacks were to obtain equality in law and opportunity, they must cultivate their own educational, political and spiritual resources. In 1905, Du Bois and several other young African American campaigners founded Niagara, a movement whose principles explicitly rejected the Atlanta Compromise.

Events vindicated Du Bois' criticism of Washington's approach. In 1906, President Roosevelt dishonourably discharged 167 Black soldiers in response to the Brownsville Affair, in which the White residents of Brownsville, Texas had rioted against the presence of Black soldiers. Soon afterwards, more than 200 Blacks were murdered by White mobs in Atlanta. The Compromise, Du Bois wrote, in 'A Litany at Atlanta', was over.

The consensus among Black activists now swung towards campaigning for equal rights, free votes and educational opportunity. In 1910, Du Bois moved to New York and began working as the Director of Publicity and Research for the organisation that would lead the next phase of the campaign, the National Association for the Advancement of Colored People (NAACP). In this office, he led campaigns against lynchings, the segregation of the US Army, and DW Griffith's 1915 film *The Birth of a Nation*, which portrayed the Ku Klux Klan as patriotic defenders of American values.

Du Bois had always seen the 'color line' as a global problem. In *The Souls of Black Folk*, he had analysed the "double consciousness" of American Blacks as a harmful psychological split between Black and American identities. Healing this division required not just equality in American law and society, but also the strengthening of links with other non-White populations - and, in Du Bois' estimation, the

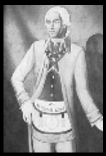

The Yarmouth, the first ship in the Black Star Line's short-lived fleet


The Niagara Movement, 1905. Du Bois, in the middle row, wears a white hat

FORGOTTEN EARLY CIVIL RIGHTS HEROES

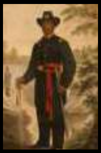
EDWARD WILMOT BLYDEN

Born in the Danish West Indies (now the US Virgin Islands), Edward Blyden was a teacher, politician and 'the father of pan-Africanism'. In 1850, after American colleges had refused his application to study as a minister, he moved to Liberia, where he served as secretary of state.



PRINCE HALL

Prince Hall claimed to have been born of African parentage in England in the mid-1730s. Brought to Boston as either a servant or a slave, he trained as a tanner, and eventually secured his freedom. In 1773, he was part of a free Black group that petitioned the Massachusetts Senate for their return to Africa. Soon afterwards, however, he rallied Blacks in support of the American Revolution.



MARTIN DELANY

Martin Delany (1812-1885) was born to an enslaved father and a free mother, and grew up with his mother's free status. In Pittsburgh, he became an advocate for creating a 'Black Israel' in East Africa, a campaigner for abolition, and a founding theorist of Black nationalism. Accepted to Harvard Medical School and then expelled after White students protested, he became the only Black major in the Union army.

BOOKER T WASHINGTON

Booker T Washington (1856-1915) came from the last generation of Black leaders to be born into slavery. In the 1890s, he became the dominant voice in the American Black community. Though his 'Atlanta Compromise' was discredited by WEB Du Bois, Washington was an inspiration to both Du Bois and Marcus Garvey.

FREDRICK MCGHEE

Born a slave in Mississippi, Fredrick McGhee (1861-1912) became one of America's first Black lawyers, and laid the cornerstones of the modern Civil Rights Movement. In 1905, he joined WEB Du Bois in founding the Niagara Movement, whose campaign for civil rights led in turn to the founding of the NAACP in 1909.

embracing of anti-imperial and socialist politics. As early as 1900, he had attended the First Pan-African Conference, organised in London by Haitian and Trinidadian campaigners. In 1919, while in Paris gathering information on discrimination in the US Army, Du Bois attended the first of a series of Pan-African Conferences.

In the early years of the century, Du Bois had outflanked the older Booker T Washington, by advocating immediate legal equality rather than economic integration and accommodation to the existing order. Now, Du Bois found himself accused of being an accommodationist. His new, and younger, antagonist was Marcus Garvey (1887-1940), the Jamaican-born proponent of Black separatism and going 'Back to Africa'.

Ironically, Washington's vision of Black economic independence was one of the inspirations of the Universal Negro Improvement Association (UNIA), which Garvey founded in 1914. Two years later, Garvey was in America, soliciting funds for a Jamaican technical institute in the style of Washington's Tuskegee Institute. Yet Garvey shared none of Washington's accommodationist politics. Nor, though he shared Du Bois' conviction that the problems of Black Americans were global, did he share Du Bois' hopes that the equalities of law and socialism would cure racist attitudes among Whites.

> **"NAACP MAGAZINE THE CRISIS CALLED GARVEY 'THE MOST DANGEROUS ENEMY OF THE NEGRO RACE IN AMERICA AND THE WORLD'. THE FBI AGREED"**

By 1920, the UNIA claimed to have four million members. Garvey had survived an assassination attempt, and launched a program to modernise the infrastructure of Liberia, the West African state established by ex-American slaves, and which Garvey wanted to turn into a model Black state. He had also created the Black Star Line, a shipping line intended to help build up economic links between Africa and the rest of the world, and to export skilled and committed American Blacks to Liberia.

Du Bois, whose NAACP magazine *The Crisis* was the biggest Black publication in America, praised the spirit of the Black Star Line, but called Garvey "the most dangerous enemy of the Negro race in America and the world". The FBI agreed, and prosecuted Garvey for using an image of a ship not owned by the Black Star Line on a brochure soliciting funds for it. In 1922, Garvey was sentenced to five years in prison, and the Black Star Line went under. In 1927, President Coolidge ordered his deportation to Jamaica. He would eventually die in London, in 1940.

Meanwhile, Du Bois rose to ever-greater eminence. He enthused about the flourishing of the arts among the growing Black population in New York City – the 'Harlem Renaissance' – and moved between the university and left-wing politics. While his strategies for civil rights in America became the mainstream ideas of the 1960s movement, his international perspective and his political views remained subjects of controversy. He died in Ghana in 1963, aged 95.

Du Bois was more socialist and pan-African in his politics than Martin Luther King Jr, and less Christian too. Malcolm X shared much of Garvey's separatism and back-to-Africa philosophy. But regardless, King and Malcolm X, the universalist and the particularist, marched in the lineage of Du Bois and Garvey.

The Silent Parade, New York, 1917, organised by Du Bois to protest race riots in St Louis

SOJOURNER TRUTH

When men abused and harassed her, Sojourner Truth stood her ground and continued to fight for women's rights

WRITTEN BY **RICKY RILEY**

A statue of Truth and fellow women's rights activists Susan B Anthony and Elizabeth Cady Stanton was unveiled in New York's Central Park in 2020

At first glance, the women's suffrage movement in the United States was spearheaded by passionate White women, such as Harriet Beecher Stowe and Elizabeth Cady Stanton, who were hellbent on achieving the right to vote. That general and incomplete knowledge of history, however, leaves out the valiant work and bravery of activist Sojourner Truth.

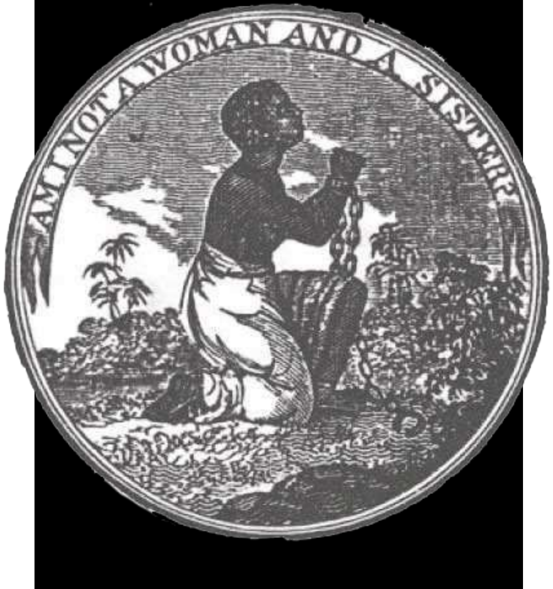
Born a slave, the activist was given the name Isabella Baumfree at birth but took on the name Sojourner Truth later in life. It is believed she was born in 1797 in Hurley, New York. She was sold at the age of nine and forced to live on the farm of John and Sally Dumont. Like many enslaved Black Americans, she was in bondage, beaten and abused, both mentally and sexually, until her faith led her to freedom. In 1915 she united with a slave named Thomas, giving birth to five children over the years.

Truth ran away with her young child, Sophia, in 1826 after receiving a vision from God, and was taken in by the abolitionists Isaac and Maria Van Wagener. The loneliness and isolation she experienced brought her even closer to the spiritual world and it played an instrumental part in forging her unwavering commitment to justice. With the help of the Van Wageners, Truth gained her freedom and sued a slave owner in Alabama to regain custody of her five-year-old son, Peter. This landmark victory made her the first Black woman in American history to successfully win a lawsuit.

By 1828, she joined a group of travelling preachers and Christian speakers called the Perfectionists. Her move to New York City and her time as a novice in the Pentecostal faith changed her. She shed her slave name and renamed herself Sojourner Truth due to another act of divine intervention commanding her to

AIN'T I A WOMAN?

Truth's most famous speech and her most enduring moment was the 'Ain't I a Woman' speech, given at the Women's Rights Convention in Akron, Ohio, in 1851. Truth proclaimed that, "If the first woman God ever made was strong enough to turn the world upside down all alone, these women together ought to be able to turn it back and get it right-side up again." What made the speech important was its simplicity. Before Truth, no one considered Black enslaved women to be women. They were seen as less than a real woman when taking into account White femininity. Black women were not protected. They were brutalised constantly and forced to do incredible labour. "I have as much muscle as any man, and can do as much work as any man," she said. "I have ploughed and reaped and husked and chopped and mowed, and can any man do more than that? I have heard much about the sexes being equal. I can carry as much as any man, and can eat as much too, if I can get it. I am as strong as any man that is now." For Truth, gender did not have inherent limitations that needed to be adhered to.


AM I NOT A WOMAN AND A SISTER

An 1830s token featuring the abolitionist motto 'Am I Not a Woman and a Sister?'

Born a slave, Sojourner Truth suffered an abusive upbringing before escaping to freedom in 1826

spread honesty. From then on, she devoted her life to preaching about the injustices of slavery and misogyny.

Her travels brought her in contact with Stowe and Stanton. However, the most valuable of her associates were abolitionists William Lloyd Garrison and Frederick Douglass. Garrison encouraged her to be a poignant voice in the abolitionist movement. Despite not learning to read or write, her story of relentless fortitude was captured in her autobiography, *The Narrative of Sojourner Truth*. She was often met with vitriol and animus, but Truth was not deterred.

In one such instance in 1844, a gang of men entered a convention camp where Truth was preaching in Northampton, Massachusetts. The men hissed like animals and intended to harm the women attending. As the sole Black person in attendance, Truth hid behind a chest in her tent, but her faith compelled her to act. So, she did. Truth began to sing and preach to appease the angry mob of White men. After about an hour of fervent preaching and singing, the mob became quiet and eventually left without harming a single attendee. That was not the last time Truth would be tested. During the Mob Convention of September 1853, more men harassed her and other female speakers who were calling for women's rights. This time she did not hide. Instead, she shamed them using scripture as her weapon. "You may hiss as much as you please, but women will get their rights anyway," she said at the time. "You can't stop us, neither."

The harassment varied, though. Men often claimed that Truth was not a woman because of her charismatic speaking style, her towering six-feet (1.8-metre) frame and unremitting presence. At an event in 1858, she was challenged by a heckler in the crowd and her womanhood questioned. She opened her blouse and revealed her breasts to the would-be critics.

During the American Civil War, Truth was actively recruiting Black men to fight on behalf of the Union. She was a key figure in the Freedmen's Bureau, helping newly freed former slaves find jobs, shelter and secure land from the federal government.

Well after the Civil War, when Black men gained the right to vote, she continued to push for Black women's rights. "Man is so selfish that he has got women's rights and his own too, and yet he won't give women their rights," she said at the American Equal Rights Association in May 1867. "He keeps them all to himself."

At the very end of her life, Truth died at her home in Battle Creek, Michigan on 26 November 1883 at the age of 86. Her extraordinary life proved most certainly she is a woman – but Truth never required the validation of others to be who she always knew herself to be.

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HAILE SELASSIE

Under Emperor Haile Selassie's leadership, Ethiopia rose to international prominence, and he became a god to men in the process

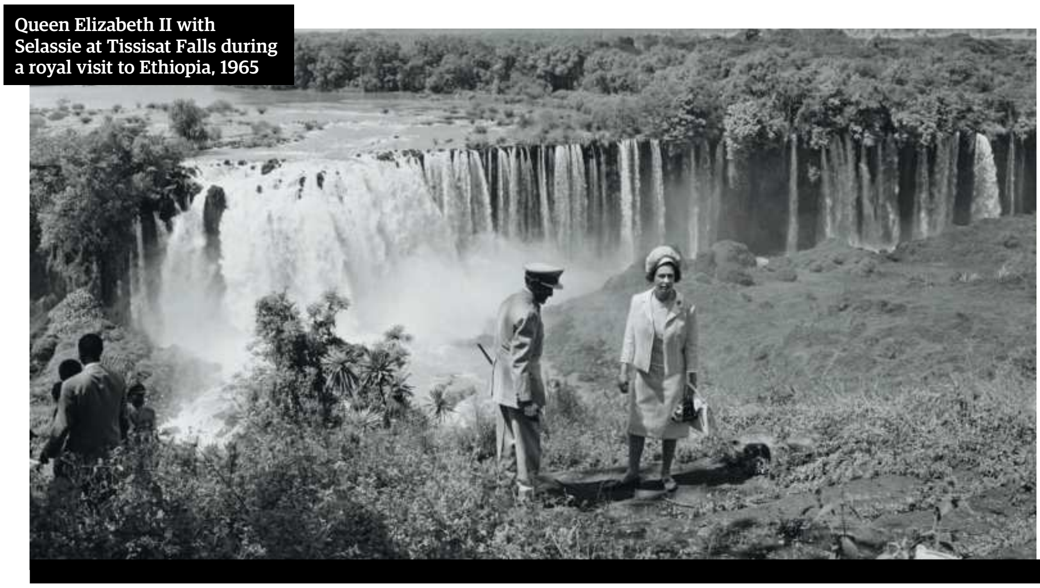
WRITTEN BY **RICKY RILEY**

The legend of the last emperor of Ethiopia is one shrouded in mystery and religious mysticism, that elevated him to a status greater than a mere man or ruler. Before he was named Haile Selassie, he was known as Tafari Makonnen. He was born in a hut on the outskirts of the country on 23 July 1892, in Ejersa Goro. Makonnen was the great-grandson of former ruler Sahle Selassie of Shewa. His father Ras (Prince) Makonnen was a senior adviser to Emperor Menelik II.

Originally, Tafari Makonnen was not the next in line to succeed the Ethiopian throne. Menelik II's heir was his grandson Lij Iyasu. In 1913, Menelik died, leaving the throne and the country in disarray. Seen as an outsider of the Ethiopian monoculture and national religious zeal, his grandson was not very popular. For one, Lij Iyasu was a Muslim in a majority Christian nation. He was also considered to be unreliable and a poor leader. For about three years, the Christian majority worked to depose him. The throne was essentially emptied, leaving Zauditu, Menelik's daughter, to serve as empress in 1917. Tafari Makonnen was named heir apparent.

Zauditu died on 2 April 1930, and Makonnen was crowned emperor under the regnal name Haile Selassie ('Might of the Trinity') seven months later. In terms of politics, he was far more progressive than Zauditu. Makonnen ushered in a new, modern age in Ethiopia by primarily attempting to gain international recognition from foreign powers. He worked tirelessly to gain admission to the League of Nations despite not ending slavery in the country – a League requirement.

Under his rule, the new emperor expanded the rights of citizens by spearheading the creation of Ethiopia's first modern constitution on 16 July 1931. But in order to do this, he had to challenge some of the cultural and political norms in Ethiopian society. Throughout his



Queen Elizabeth II with Selassie at Tissisat Falls during a royal visit to Ethiopia, 1965

THE GLOBAL RASTAFARIAN MOVEMENT

The creation of the Rastafarian faith was spearheaded by activist, businessman and pan-African scholar Marcus Garvey. Garvey once prophesied: "Look to Africa where a Black king shall be crowned, he shall be the Redeemer." That man was Emperor Haile Selassie, also known as Ras Tafari Makonnen. Notably, the religious movement that spread across the Caribbean and influenced pop culture hinged on the idea of a Black king being the reincarnated messiah and God on Earth.

All emperors of Ethiopia were believed to be descendants of the Israelite King Solomon, and Abyssinian Queen Sheba. On a visit to Israel, Solomon and Sheba fell in love during what was meant to be a diplomatic meeting of two ancient leaders of states. Sheba returned to Abyssinia (now Ethiopia) with a child that would lead to a divine line of future kings and queens.

For many Rastas, Ethiopia was seen as a religious paradise. The hope was to return and escape the 'hell' that was the Caribbean. Terms like 'Lord of Lords', 'King of Kings', and 'Conquering Lion of the tribe of Judah' were synonymous with Haile Selassie. Notably, the Emperor did not publicly acknowledge the faith, but the new world religion is a pop-culture phenomenon.

INDIA
HOUSE

Crowds of Rastafarians await the arrival of Haile Selassie in Kingston, Jamaica, 1966

Emperor Haile Selassie is a descendant of Menelik I of Ethiopia, the alleged son of the Biblical King Solomon of Israel

reign, Selassie was constantly challenged by nobles and other high-ranking rivals. The constitution, in effect, gradually decreased the traditional power of the nobility.

Selassie's leadership pushed for the country's modernisation - factories, cars, and more technological advances - because he believed that if Ethiopia did not do so, it would succumb to European imperialism and colonialism. "We need European progress only because we are surrounded by it," he said. "That is at once a benefit and a misfortune."

This proved to be true. The 1930s were a time of political progress and darkness, as the fascist Italian army under Benito Mussolini began its invasion into Ethiopia. Mussolini saw it as a chance to avenge the Italian defeat in the war of 1895-96, and the conquest of Ethiopia would provide a bridge between Italy and its Somaliland possessions. The invasion began in December 1934, and in the war that followed, Ethiopia's forces were outmatched by Italy's air force and superior weaponry. In 1936, Mussolini declared an 'Italian Empire' and withdrew from the League of Nations.

After two years of fighting, Selassie was forced into exile and left with no choice but to seek the aid of the League of Nations in Geneva. He managed to build an international coalition and alliance with the British to launch a counter-invasion. Together, they inspired insurgents to rebel as forces liberated the country. By May 1941, the Italians were defeated. He said of the invasion: "Throughout history, it has been the inaction of those who could have acted; the indifference of those who should have known better; the silence of the voice of justice when it mattered most; that has made it possible for evil to triumph."

Near the end of his reign, Selassie's popularity began to dwindle. Nobles were losing power under his new constitution created in 1955. While slavery was officially abolished in 1942, the quality of life for many was still poor. By the 1960s and 1970s, there was rising unemployment and administrative failures, leading to the rise of a new communist regime called the Derg. Selassie was deposed on 12 September 1974 and imprisoned. He died the following year, supposedly of respiratory failure, but it was later discovered to be an assassination ordered by the new leadership.

Selassie's legacy is a complicated one. He was one of the founding members of the African Union. He put Ethiopia on the world stage and managed to create political stability for decades. However, his rule was one of pain too. Human rights violations were common and there were tendencies towards megalomania. The emperor was one of the world's most interesting leaders - for better or worse.

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THE BLACK PANTHER PARTY

Storming into American politics in the 1960s, the Black Panthers terrified the establishment with their radical social programmes and critiques of structural racism

WRITTEN BY **ADAM QUARSHIE**

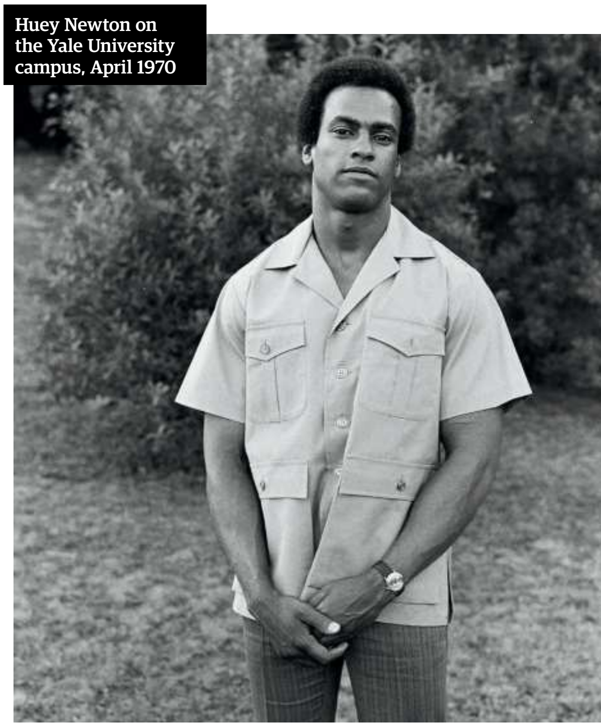
On 2 May 1967, a group of 24 African American men and six women stormed the California state capitol building in Sacramento, many of them armed. This was the moment the American public became acquainted with the Black Panther Party, a group who would fundamentally shake up the political landscape over the next decade. The Panthers were protesting the passing of the Mulford Act, which was designed to restrict the right to openly bear arms in California, but which they saw as an attempt to clamp down on their right to defend their community against rampant police violence.

The Black Panthers were soon one of the most recognisable political organisations in the United States. They would later become entangled in endless legal battles and riddled with factionalism, while some members became fugitives, charged with assault and murder. Yet beneath the gun-toting image, the Panthers established one of the most radical social programmes ever seen in the US, providing free food, medical care, clothing and legal aid to impoverished African American communities. Though the party had burnt itself out by 1982, they articulated a profound and enduring critique of American society, bringing the language of Black Power into public discourse.

The Black Panther Party for Self-Defense, as it was first known, was formed in October 1966 by Bobby Seale and Huey P Newton in Oakland, California. Independent-minded and often unpredictable, Newton had left school unable to read and spent six months in jail in 1964 for a stabbing. Determined to educate himself, he taught himself to read and later gained a PhD from UC Santa Cruz. Seale had spent four years in the US Air Force but was discharged in 1959 after arguing with an officer. He then worked as a sheet metal mechanic and put himself through night school. Both were students at Oakland's Merritt College when they met at a protest against the US blockade of Cuba in 1962.

Black Panther Party co-founder Huey Newton (with fist raised) at the Revolutionary People's Party Constitutional Convention, 1970

BLACK PANTHER
PARTY
KIDNAPPED
FREE HUEY
FREE BOBBY


Huey Newton on the Yale University campus, April 1970

The pair came of age during a period of intense social and political unrest, which included the assassination of Malcolm X in 1965, the Watts uprising, and growing opposition to the war in Vietnam. However, the immediate spark for the formation of the Black Panthers was the daily harassment Black people faced at the hands of the notoriously bigoted Oakland Police Department. Appalled by this, Newton proposed the formation of an armed group to monitor the Oakland police and respond to incidents of brutality.

From its inception, the Black Panther Party framed the problems of American racism within a broader Marxist critique of capitalism and imperialism. As such, they allied themselves with movements such as AIM (the American Indian Movement), SNCC (the Student Non-Violent Coordinating Committee), and grassroots Latino and Asian movements. The party's ten-point programme included demands for self-determination, decent housing, education and exemption from military service. But it was their Survival Programmes that really illustrated their dedication to improving conditions within the Black community. The most well-known of these was their Free Breakfast for School Children Program, which was launched in an Oakland church hall in late 1968. The programme quickly expanded to dozens of cities, feeding up to 20,000 children a day at its peak. Led by volunteers and accompanied by other community initiatives such as free health clinics, liberation schools and legal aid, the breakfast programme was among the most far-reaching community initiatives of its era.

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THE BLACK PANTHERS' VISUAL STYLE

The Panthers had a profound impact on American culture as well as politics. Their signature look - black leather jackets and gloves, black berets, natural hair styles - was confrontational and iconoclastic. It was also in stark contrast to the 'respectable' image that Southern civil rights activists under Dr King's leadership had sought to promote.

Newton and Seale wanted to appeal directly to Black working-class youth and had decided on leather jackets as part of their uniform as they were easily accessible. The Panthers soon became one of the most photographed radical groups of the 1960s and 1970s, while the media seized upon their style and attitude, branding it 'radical chic'.

Their posters and newspapers also featured striking prints of Black militants, workers and mothers, which emphasised the common struggle between African Americans and liberation struggles in the Global South. These prints were the work of the Panthers' Minister for Culture Emory Douglas. Douglas, a Bay Area native, discovered graphic design while incarcerated in a young offenders' institution, later studying art at San Francisco City College. His artwork was inspired by woodcut printing, which he replicated with the limited resources available to him, in the process creating a powerful visual style that amplified the Panthers' message.

Members of the Black Panthers march through New York in support of Huey Newton, 1968. The Panthers were known for their iconic black uniforms

It was precisely because they drew attention to the structural injustices of American society that the Panthers were perceived as a threat by those in power. Under the direction of the staunchly conservative J Edgar Hoover, the Panthers became the main targets of the FBI's COINTELPRO (Counter Intelligence Programme) operations, which aimed to surveil and monitor organisations deemed to be subversive. Hoover issued explicit orders to discredit and disrupt the Panthers, using tactics such as infiltration, misinformation and raids on party offices.

By 1969, Hoover had his sights on one Panther in particular, a fiercely articulate public speaker called Fred Hampton. Then only in his early twenties, Hampton had become chairman of the Illinois chapter of the party, based in Chicago, a city that was a magnet for migrants from across the country but was also one of the most segregated in the United States. Hampton's political ambition was to unite the disparate racial groups of the city. He co-founded the Rainbow Coalition, which brought together African American street gangs with the Young Lords - an organisation calling for Puerto Rican self-empowerment - and the Young Patriots, a left-wing group of White working-class Southerners.

Hampton quickly rose to the top of the FBI's list of wanted subversives. Provided with floor plans of his apartment by William O'Neal, an FBI informant who had become Hampton's bodyguard, the Chicago Police, Cook County State's Attorney's Office and FBI raided Hampton's home early on the morning of 4 December 1969 under the pretext of searching for weapons. Hampton was asleep in his bed next to his pregnant girlfriend. He was shot and killed at point-blank range, as was fellow Panther activist Mark Clark.

Hampton's murder was the first assassination of a prominent Panther leader by the US state. By the early 1970s, much of the remaining Black Panther leadership was either in prison or in exile. In 1967, Newton had been charged with the murder of Oakland police officer John Frey. He was convicted of voluntary manslaughter but

Black Panther Party co-founder Bobby Seale (centre) speaking in New York, 1969

Kathleen Cleaver signs autographs during a 'Free Huey' rally in San Francisco

released in 1970. Then, in 1974, he was accused of further acts of violence, including the murder of Kathleen Smith, a teenage sex worker. He promptly fled to Cuba, where he would spend the next three years.

Another prominent Panther in exile was Minister of Information Eldrige Cleaver. Author of the seminal *Soul on Ice*, Cleaver was on the more confrontational wing of the party. Following a shootout with Oakland police in 1968 in which 17-year-old Bobby Hutton, the first-ever Panther recruit, was killed, Cleaver also fled to Cuba. He then moved to Algeria, which had become a hotbed of revolutionary activity following its independence from France in 1962. Given use of the former embassy of the government of North Vietnam, Cleaver formed the international wing of the Black Panthers in Algiers and began forming alliances with anti-colonial organisations in Africa and Asia.

This signalled to the world that the Panthers were now an international revolutionary force, but also foreshadowed a major split within the party. While Newton began agitating for the Panthers to focus more on its 'survival programmes' in US cities, Cleaver argued that the true goal of the Panthers was the overthrow of the US Government, alongside like-minded anti-imperialists. This split led to Newton expelling Cleaver and other Panther activists from the party.

With Newton and Cleaver in exile, a leadership vacuum had opened up in the US. In 1974, Elaine Brown became chair of the party, the first woman to do so. Brown had played a prominent role in the party since 1968, when she had attended her first Panther meeting in the wake of the assassination of Martin Luther King, Jr. She had been the editor of the Black Panther newspaper and was instrumental in setting up the Free Breakfast for School Children Program. Alongside Communication Secretary Kathleen Cleaver, she was one of the most visible female activists in the party.

Despite the party's predominantly male (and often expressly macho) image, women represented around two-thirds of rank and file membership. During her three-year tenure as head of the party Brown sought to amplify the role of women but faced fierce opposition in the form of entrenched sexism within the party.

By the late 1970s the party was in decline. After the Panthers chose to concentrate their political efforts on Oakland (where Bobby Seale ran for mayor and Elaine Brown for city council), membership began to wane elsewhere. This was in part because the party's controversies had begun to overshadow its political achievements. Newton, struggling with alcohol and substance abuse, had become known for his increasingly erratic and abusive behaviour. Cleaver's life took on a whole new direction: after leaving Algeria for France, he became a born-again Christian, later abandoning his radical politics altogether to become a hardline Republican.

Though it was relatively short-lived, the Black Panther Party was nonetheless one of the most influential American political movements of the 20th century. Its social programmes even shaped government policy: in 1975, the US Government authorised its own School Breakfast Program, which continues to feed millions of American schoolchildren to this day.

However, the Panthers are best remembered for their radical critique of US structural racism and injustice. Their defiant refusal to bow down to state violence, their demand for basic rights for Black people (and other oppressed groups), and their unapologetic celebration of Black history and culture, have indelibly shaped American society.

In an era when systemic police violence, mass incarceration and widespread poverty continues to blight the lives of countless African Americans, their analysis of American society remains as vital now as it was half a century ago, and it continues to influence those – such as the Black Lives Matter movement – seeking justice and equality in the United States. The spirit of the Panthers lives on.

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ARTS & ENTERTAINMENT

56 BOB MARLEY
60 MAYA ANGELOU
62 LOUIS ARMSTRONG
64 OLAUDAH EQUIANO
66 JIMI HENDRIX
68 IGNATIUS SANCHO
70 JAMES BALDWIN
72 OPRAH WINFREY
74 TUPAC SHAKUR
76 JEAN-MICHEL BASQUIAT
78 LANGSTON HUGHES
80 JOSEPHINE BAKER
82 BENJAMIN ZEPHANIAH
84 STEVIE WONDER

BLACK ICONS

BOAC

The Wailers were a pioneering force during the transition from ska to rocksteady, creating their own distinctive brand of reggae

BOB MARLEY

The Third World's first international superstar, Marley did not take the role lightly, bringing his Rastafarian-humanitarian philosophy to the global stage

WRITTEN BY **HARETH AL BUSTANI**

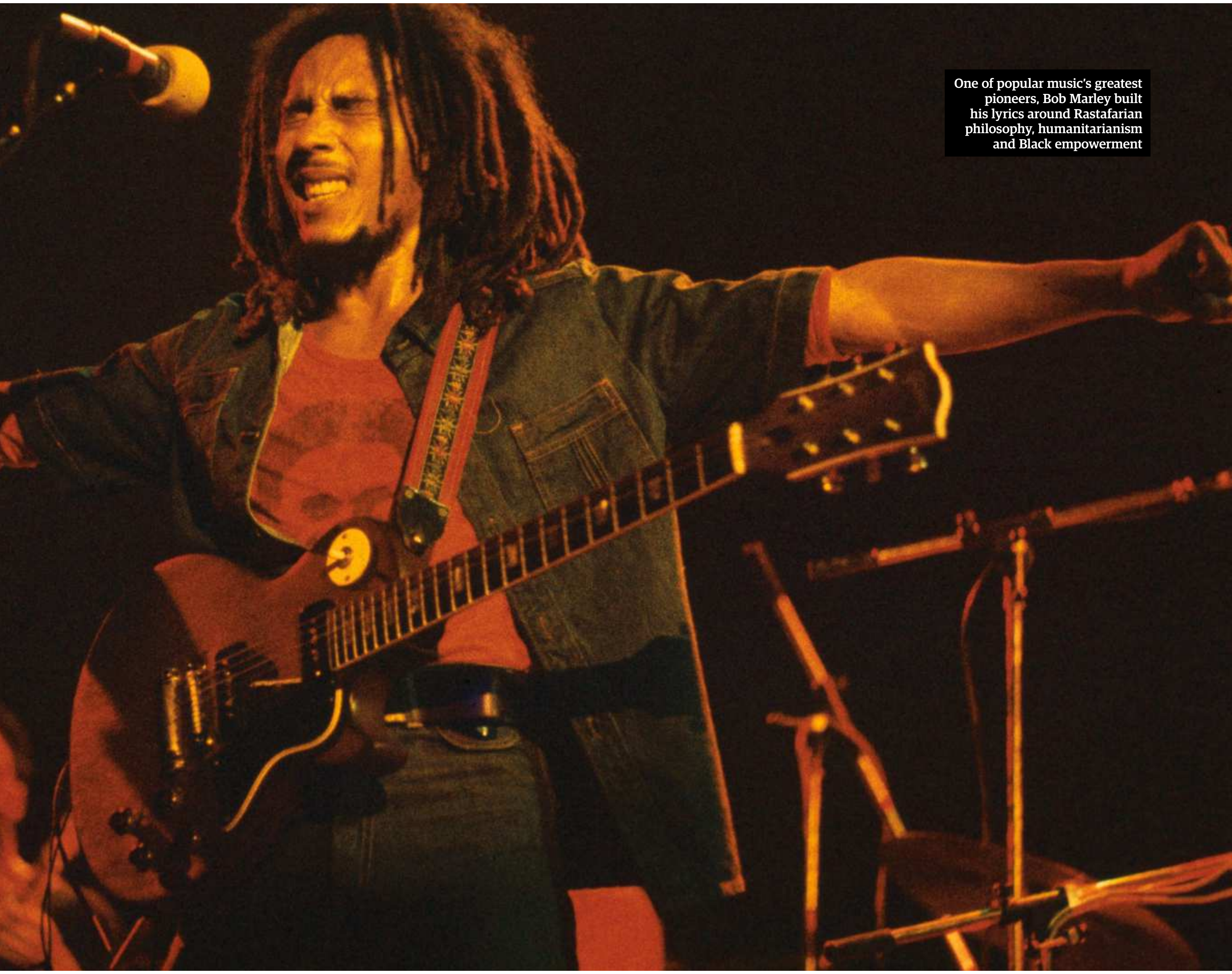
Robert 'Nesta' Marley was born in the rural Jamaican village of Nine Miles on 6 February 1945. His mother, Cedella Malcolm, was a Black Jamaican, who had married an older, White British plantation overseer, Captain Norval Marley, only to be abandoned when she fell pregnant.

Bob was just ten years old when his absent father died of a heart attack, and he and his mother moved to the capital of Kingston soon after. Like other rural migrants, single mother Cedella could only afford to live in the concrete jungle of Trench Town, where Soviet-style low-income 'government yards' (public housing) sat alongside peasant communities.

Bob grew up quick on the mean streets of Trench Town, developing a reputation as a "rude boy", whose fighting skills earned him the nickname of 'Tuff Gong'. Although Cedella encouraged her son to learn welding as a way of rising out of poverty, when he injured his eye on the job, Bob instead directed his attention towards music.

Bob's teenage years were soundtracked by the exciting offbeat rhythms and walking basslines of ska - a new Jamaican sound, infusing American jazz and rhythm and blues with Caribbean mento and calypso. Bob's first recording was a song called *Judge Not*, one of four tracks that the 17-year-old wrote and performed for local producer Leslie Kong. Seeming to draw on his own experiences growing up rough in Trench Town, Bob sang, "I know that I'm not perfect, and that I don't claim to be, so before you point your fingers, be sure your hands are clean".

Although Bob earned just £20 from *Judge Not*, it was a start. Soon after, he formed a vocal group with his childhood friend,



One of popular music's greatest pioneers, Bob Marley built his lyrics around Rastafarian philosophy, humanitarianism and Black empowerment

© Getty

Neville 'Bunny' Livingston and the self-taught multi-instrumentalist Peter Tosh. They called themselves 'The Wailing Wailers', a reflection of the suffering of Jamaica's impoverished. In 1964, amidst soaring crime rates in Kingston, the band released *Simmer Down*, encouraging rude boys to calm down. Bolstered by three backing singers, the track shot to the top of the Jamaican charts, selling 70,000 copies.

Even after releasing a successful studio compilation album the next year, the Wailers continued to struggle financially. In 1966, Bob married single mother Rita Anderson, before going to visit his own mother in the United States. While there, he took on odd jobs, raising $700, which he used to help start an ill-fated record label, Wail 'N Soul 'M, back in Jamaica.

That year was also marked by Ethiopian Emperor Haile Selassie's auspicious visit to Jamaica. Selassie was regarded as a messiah by the country's Rastafari religious movement, bringing together Christian theology, mysticism and pan-African social consciousness. Bob had begun to embrace Rastafarianism at the start of his music career, and was beginning to see the two as increasingly intertwined. His passion for the movement was only further accelerated by his wife, Rita, a devoted Rastafarian - and he was not alone. Selassie's visit had drawn a crowd of 100,000 Rastas, who now roamed the whole country, their hair in dreads, accompanied by the distinctive smell of ganja smoke. Two years later, Mortimo Planno, a leading Rastafari teacher, took Bob on a tour of Rasta settlements, accelerating his adoption of the Rastafarian way of life.

Unhappy with their previous producer, the Wailers worked briefly with Leslie Kong, before striking up a relationship with the innovative Lee 'Scratch' Perry. Their music began to reflect

While Marley had four children with his wife and backing singer Rita, he fathered at least seven more with other women the transition from ska towards rocksteady, with songs slowing down to rhythmic grooves, and brass sections stripped out for guitar breakdowns. Tracks, such as *Soul Captives*, increasingly reflected Bob's interest in spirituality and liberation, with lyrics such as, "When you wake up early in the morning and you work like devils in the sun, Time slips away without a warning but freedom day will come."

Exemplifying this new musical direction, The Wailers' 1970 album, *Soul Rebels*, featured a stripped-back arrangement – a pioneering example of the emerging reggae genre. Their next record, *Soul Revolution*, released a year later, was so successful, the band was invited to tour Britain – where they landed a contract with Island Records.

The Wailers' Island debut, *Catch a Fire*, oozed with Rastafarian activism. On the track *Slave Driver*, Bob decries, "Today they say that we are free, only to be chained in poverty. Good God, I think it's illiteracy, it's only a machine that make money." A modest commercial success, the album struck a powerful chord with music critics, with one remarking "half these songs are worthy of St John the Divine". While the follow-up album, *Burnin'*, put the Wailers on the UK map, 1974's *Natty Dread* catapulted them onto the global stage.

In 1976, with Trench Town torn apart by political violence, Bob agreed to play at a concert called 'Smile Jamaica' – organised by the government, in an attempt to smooth over political tensions. The night before the concert, gunmen broke into his house and opened fire on Bob and his wife. Although Bob was shot in the arm, and Rita's head grazed, the singer's associate Don Taylor leapt in the way, taking most of the bullets destined for Bob – potentially saving his life.

Despite the risks, Bob refused to back down, performing at the concert for 80,000 people, remarking, "The people who are trying to make this world worse aren't taking a day off. How can I?" One of the highlights of the concert was Marley's impassioned performance of *War*, a song composed almost entirely using lyrics from Haile Selassie's speech to the UN in 1963: "Until the philosophy which holds one race superior and another inferior is finally and permanently discredited and abandoned, everywhere is war."

Bob Marley and the Wailers' next release, *Exodus*, was a lyrical and musical masterpiece, exploring religion, sexuality and the human condition. It featured an entire B-side of hits, including *Jamming*, *Waiting in Vain*, *Turn Your Lights Down Low*, *Three Little Birds* and *One Love/People Get Ready*. Songs like *One Love* demonstrated Marley's remarkable ability to mask religious-political sermons beneath the façade of uplifting, infectious songwriting. What could easily be dismissed as a feel-good stoner song was actually, at its core, a transcendent call-to-arms: "Let's get together to fight this Holy Armageddon, so when the Man comes there will be no, no doom."

Shortly after the album's release, Marley was diagnosed with a form of malignant melanoma beneath his toenail. While doctors recommended he amputate the toe, Marley refused on religious grounds, saying, "Rasta no abide amputation," settling instead on a successful skin graft.

The mellow follow-up to *Exodus* – *Kaya*, a Jamaican word for cannabis – was seen by many as a marijuana-drenched step back from activism. The album opened with the lines, "Excuse me while I light my spliff, Oh God I gotta take a lift, from reality I just can't drift." However, the band's next major album, *Survival*, doubled down on Pan-African political activism. When the newly independent nation of Zimbabwe raised its flag for the first time, the first words uttered were "Ladies and gentlemen, Bob Marley and the Wailers" – introducing the band's performance of their song, *Zimbabwe*.

Meanwhile, Bob's next album, *Uprising*, was his most overtly Rastafarian output, culminating in his acoustic ballad, *Redemption Song*: "Emancipate yourselves from mental slavery, none but ourselves can free our minds. Have no fear for atomic energy, 'cause none of them can stop the time. How long shall they kill our prophets, while we stand aside and look? Some say it's just a part of it, we've got to fulfil the book."

In 1980, while jogging in New York, where Bob was on tour, he collapsed. Soon after, he discovered the fall had been caused by a brain tumour. At just 35-years-old, the singer was told his entire body was riddled with untreatable cancer, and he only had ten weeks to live. Bob pressed on with the tour as long as he could before winding it down in Pittsburgh. He died eight months later, telling his son Ziggy, "Money can't buy life." Marley's body was flown to Jamaica, where he was bestowed the Order of Merit, and granted a state funeral.

Since his untimely death, Marley has remained one of the best-selling artists of all time. His 1984 greatest hits compilation, *Legend*, has sold tens of millions of copies alone, racking up one of the longest consecutive runs ever on both the Billboard 200 and UK Albums Chart – where he remains to this day. His legacy, however, transcends his appeal. Asides from being one of popular music's greatest pioneers, he used his platform to bring issues of race, colonialism and injustice to the forefront of global consciousness – the vanguard of a fight that continues to this day.

MYSTIC MAN, PETER TOSH

Winston Hubert McIntosh was born in 1944, in Jamaica's rural parish of Westmoreland. Abandoned by his parents, the only two constants in his upbringing were his obsession with music, and the Church – where he learned the organ. A fiercely innovative child with an instinctive passion for music, he built his first guitar from a sardine can, and later taught himself how to not only play the guitar, but percussion too.

In his mid-teens, Winston moved to Trench Town, where he co-founded The Wailin' Wailers with Bob Marley and Bunny Wailer, and changed his name to Peter Tosh. Peter taught the other two how to harmonise, and even taught Bob to play the guitar. Like Bob and Bunny, Peter wholeheartedly embraced the Rastafarian movement, devoting his life to it.

In 1973, as the Wailers shot towards international superstardom, Peter suffered a fractured skull in a car crash that killed his girlfriend, and left the band the next year. He went on to enjoy a successful solo career, with records such as *Legalize It* and *Mama Africa*, centred on his Rastafarian beliefs of Pan-Africanism, anti-colonialism and racial equality. However, in 1987, he was murdered during a botched robbery – killed by a man he had previously helped to re-integrate into society from prison. His final album, *No Nuclear War*, won a Grammy just months later.

Devoting his life to "equal rights and justice" for all, Peter Tosh often performed wearing a *keffiyeh*, a symbol of Palestinian solidarity

© Getty

MAYA ANGELOU

A prolific and heartfelt activist, Angelou's writings have become a cornerstone of American culture

WRITTEN BY **CATHERINE CURZON**

At the inauguration of President Clinton in 1993, Angelou performed her poem, *On the Pulse of the Morning*

Maya Angelou lived many lives. Actor, dancer, journalist and more, she has become revered as a legend, with a body of work that is recognised as one of the most important in modern literature.

Angelou endured a brutal and unsettled childhood. Subjected to horrifying sexual abuse at the hands of her mother's partner, Angelou confided in her brother, and as a result her abuser was convicted – but he was jailed for just one day. When he was later murdered, the young Angelou, believing that her confession of the abuse had resulted in his killing, became an elective mute.

For five years, Maya Angelou was silent. It was a teacher, Bertha Flowers, who helped her to find her voice again and introduced her to the wonders of literature, sharing the works of Dickens, Shakespeare and more with her young pupil. Angelou never forgot the lessons she learned with Bertha Flowers and when she left home, she had an abiding love of literature.

A mother at just 17 years old and a wife at the age of 23, Maya Angelou initially entered showbiz as a singer, dancer and actor, but in the early 1960s, she met Malcolm X and agreed to work with him on the Organization of Afro-American Unity. His subsequent murder shattered her and when her burgeoning friendship with Martin Luther King was ended by his assassination, she sank deeper and deeper into misery.

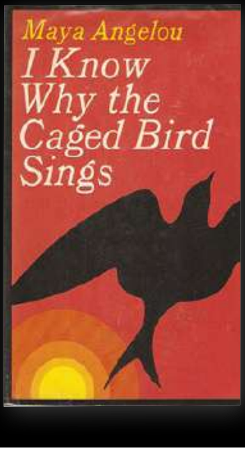
Angelou wrote her most famous work, *I Know Why the Caged Bird Sings*, in 1969. It was the first of seven volumes of autobiography and was hailed as a seminal work. Billed as autobiographical fiction, the book followed Angelou's life from infancy to the age of 17 and focused on her experience as a young Black woman growing up in America, unflinchingly discussing questions of identity and race, as well as the traumatic abuse that she had endured in her youth.

When the book was published, it was immediately hailed as a revolutionary approach to autobiography. Angelou purposefully moved away from the traditional trappings of the genre and captured not only her own experience as a young Black woman in an often racist society, but a wider sense of oppression and hopelessness that spoke to readers from across the world.

Angelou went on to tell the rest of her story across a further six bestselling autobiographies, with the final book in the series, *Mom & Me & Mom*, published in 2013, as well as penning poems, essays and other works. She worked as an educator and became a celebrated spokesperson for women and Black people, as well as a seminal cultural figure in America.

When she recited her poetry at the inauguration of President Bill Clinton, she became only the second poet in history to do so. Richly honoured, she received innumerable awards including the Presidential Medal of Freedom, awarded by President Barack Obama in 2011.

News of Maya Angelou's death in 2014 was met with an outpouring of grief and love from across the globe. Today her writings are as popular as ever and her legacy lives on in her remarkable body of work and the autobiographies that changed the face of American literature.


Maya Angelou
I Know Why the Caged Bird Sings

THE CAGED BIRD

Although she was a civil rights activist, an entertainer, a filmmaker, an educator and more, it is for her seven volumes of autobiography that Maya Angelou is most celebrated. Without a doubt it is the first of these, *I Know Why the Caged Bird Sings*, that remains her masterpiece.

The book is a hard-hitting examination of race and gender, unflinching in its depiction of Angelou's suffering in childhood and her struggle to find her way in the world. To this day it attracts controversy and is among the ten books most frequently banned in American high schools.

I Know Why the Caged Bird Sings **unflinchingly tells the story of Angelou's early tormented life**

LOUIS ARMSTRONG

Renowned trumpeter Louis Armstrong transformed jazz and changed the way music was performed during a career that spanned five decades

WRITTEN BY **MICHAEL HASKEW**

SATCHMO AND CIVIL RIGHTS

Critics sometimes claimed that Louis Armstrong did little to advance the cause of the Civil Rights Movement and that his congenial style harkened to an earlier, somewhat racially subservient era in American culture. Although he rarely commented on race relations or the effort to achieve racial equality, he did speak out forcefully in 1957 when Arkansas Governor Orval Faubus vowed to prevent nine Black students from enrolling and attending classes at Little Rock Central High School.

Faubus called out the Arkansas National Guard to block their entry, and Armstrong responded by blasting President Dwight D Eisenhower for his perceived lack of leadership. In Armstrong's opinion, Eisenhower was allowing Faubus to guide the nation's perspective and willingness to comply with desegregation. He called the president "two-faced" and "gutless" during the crisis and cancelled a tour of the Soviet Union that had been scheduled by the US State Department as a gesture of international goodwill.

"The way they are treating my people in the South, the government can go to hell!" he declared. The usually soft-spoken entertainer electrified the public with his strong criticism of the Eisenhower administration and the condition of race relations in the country. In retrospect, his decision to avoid commentary concerning the Civil Rights Movement probably emphasised the power and effect of his remarks concerning the Little Rock crisis. Although his criticism of the state of affairs was seldom heard in the media, the Federal Bureau of Investigation (FBI) maintained a dossier on Armstrong to document his political activities.

Well hello, Dolly! This is Louis, Dolly!" These words sung in an unmistakably gravelly voice brought renewed fame to Louis Armstrong, a jazz titan who transformed the art from ensemble performance to a vehicle for individual musical genius.

Recorded in 1964 for release with the Broadway musical *Hello, Dolly!*, the single reached number one on the pop charts, displacing The Beatles. Armstrong's brilliance was recognised by an entire generation of young listeners, while he remained one of the world's most popular live performers. He followed that success with the release of *What a Wonderful World* in 1967, topping the charts in the United Kingdom and introducing another audience to the beloved 'Satchmo'.

The career of Louis Armstrong transcends time and generational boundaries. First as a cornet and trumpet virtuoso and then as a composer, singer, and actor he influenced the entire genre of jazz with a swing tempo, exuberant stage presence, expressive vocal interpretation, innovative solo performance, and a broad grin that became his trademark.

Armstrong began his illustrious musical career in his hometown of New Orleans, and his incomparable talent soared during the Jazz Age. Born on 4 August 1901 to a factory worker father who abandoned the family when Armstrong was a baby and a mother who sometimes turned to prostitution for economic survival, the future superstar grew up in a neighbourhood known as The Battleground. He got into trouble and was sent to the Colored Waif's Home for Boys, where he was introduced to the cornet, discovering an affinity for music.

Under Joe 'King' Oliver, the best-known cornet player in New Orleans, Louis was soon performing in local nightclubs. By age 18, he married a prostitute named Daisy Parker. Their violent relationship soon ended in divorce. Still, his career continued to blossom. When Oliver left for Chicago, Armstrong stepped in with the Kid Ory Band. He ended up playing riverboat engagements with the band of Fate Marable.

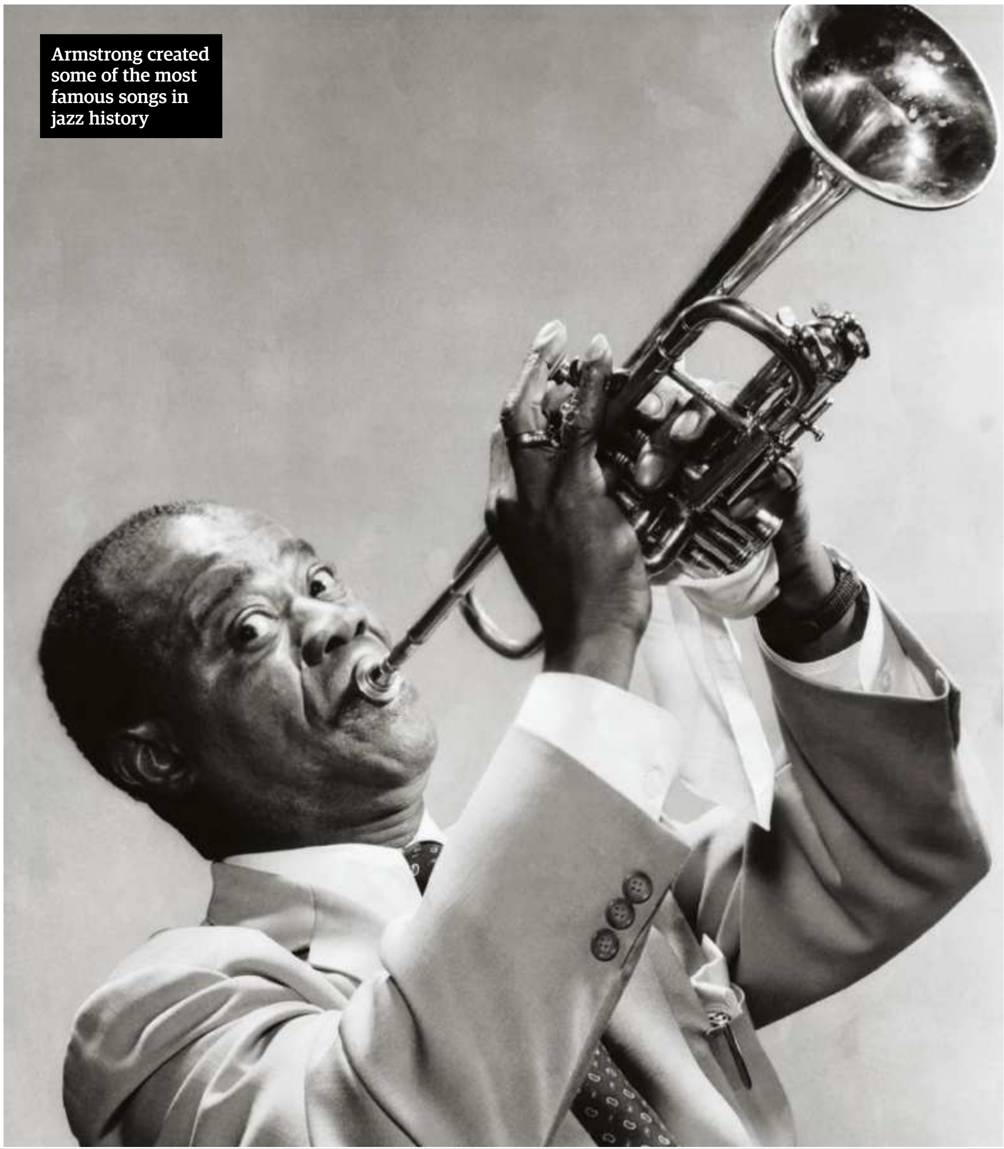
By 1922, Armstrong had received a call from Oliver to come to Chicago, playing second cornet with the famous Creole Jazz Band. He made his first solo recording with Chimes Blues on 5 April 1923. Armstrong also married Lillian 'Lil' Hardin, the Creole Jazz Band piano player. The marriage lasted 14 years, and Lil pushed Louis to venture to New York, where he eventually played with Fletcher Henderson's orchestra.

Returning to Chicago in 1925, Armstrong played in Lil's band and moved on to form his own group, the Hot Five (later the Hot Seven). He accompanied such popular singers as Bessie Smith, Empress of the Blues, and switched to the trumpet in 1926. Along with pianist Earl Hines, Armstrong recorded some of the greatest music in jazz history in the late 1920s, including West End Blues and Weather Bird. In the Broadway musical revue 'Connie's Hot Chocolates', Armstrong's interpretation of the Fats Waller tune *Ain't Misbehavin'* brought widespread acclaim. During the 1930s, he travelled to Europe and toured extensively, venturing into popular music and recording songs penned by some of the period's most famous composers.

In 1935, Armstrong hired Joe Glaser as his manager. Glaser brought Satchmo's swing-style trumpet to the radio, influencing every jazz musician who followed. Armstrong's four-year marriage to Alpha Smith ended in 1942, but that year he married Lucille Wilson, a dancer at New York's Cotton Club. They remained together for the rest of his life. He worked in films with such stars as Dick Powell and Mae West. As the Swing Era began to decline in the late 1940s and early 1950s, he led a small combo and recorded some of his biggest hits, including *That Lucky Old Sun* and *La Vie En Rose*.

Armstrong's broad appeal brought both fame and social acceptance in a racially divided America. He was sometimes criticised for his lack of political discourse and apparent indifference to the Civil Rights Movement. However, in its own way his success opened doors for other Black performers. His style, wit and ever-present good nature were endearing, and his musical talent is timeless.

In later years, Armstrong maintained a rigorous schedule, on the road sometimes 300 days a year. He suffered multiple heart attacks and died in his sleep aged 69 on 6 July 1971. At his funeral the honorary pallbearers included Frank Sinatra, Bing Crosby, Johnny Carson, Ella Fitzgerald, Pearl Bailey, and Count Basie.

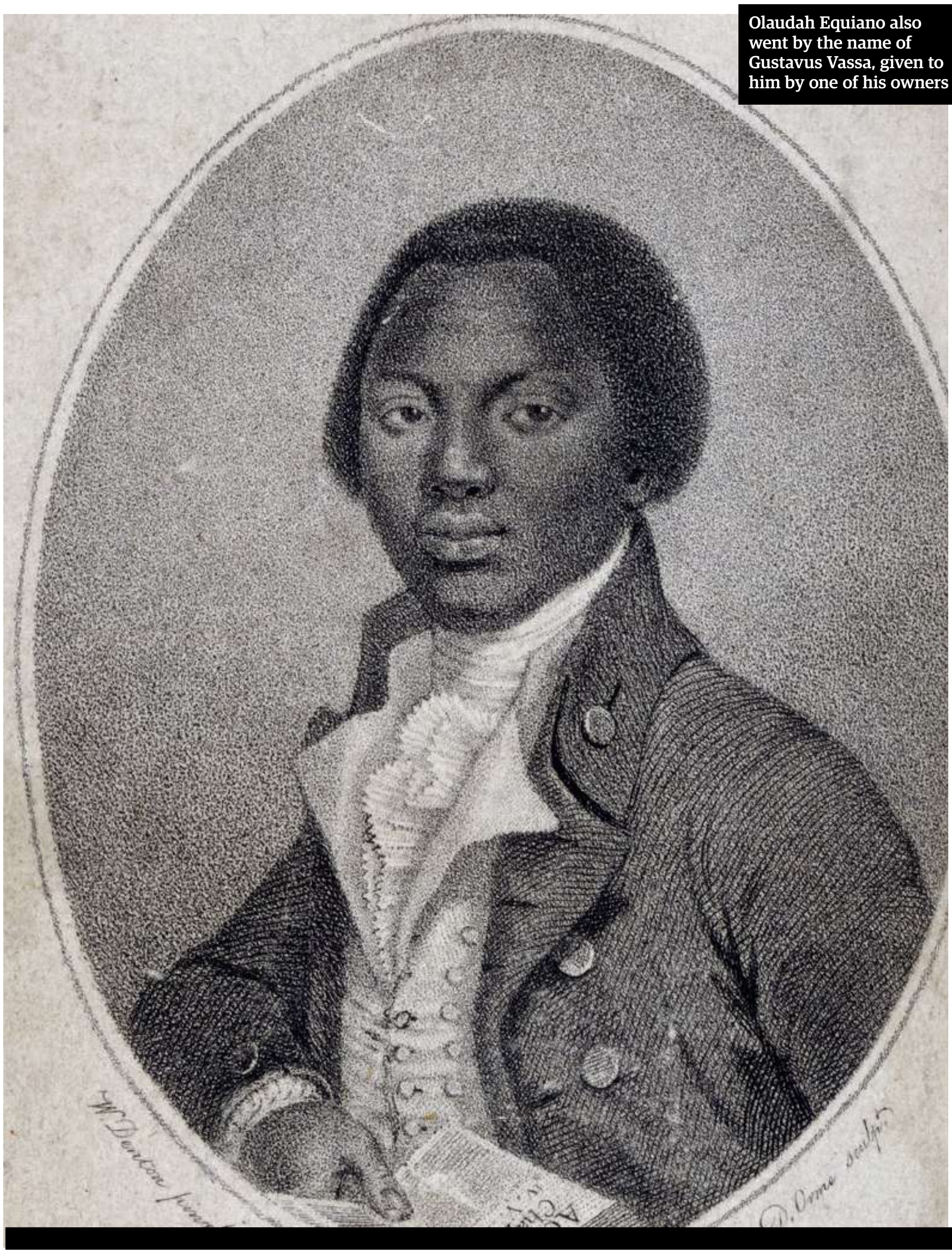


Armstrong created some of the most famous songs in jazz history

OLAUDAH EQUIANO

Kidnapped and sold into slavery, Olaudah Equiano bought his own freedom and became one of Britain's foremost abolitionists

WRITTEN BY **SEUN MATILUKO**



Olaudah Equiano also went by the name of Gustavus Vassa, given to him by one of his owners

How did a boy sold into slavery grow up to become one of Britain's foremost 18th-century Black human rights advocates? That is one of many questions people ask when they first hear of Olaudah Equiano.

Although his birthplace is contested, with some historians claiming he was born in South Carolina in America, by his own account he was likely born in 1745 in Essaka, in the Kingdom of Benin, to a family of Igbo descent. The Kingdom of Benin was one of West Africa's oldest civilisations, whose great walls were one of the world's largest man-made structures. It is now a part of contemporary Nigeria, as are the Igbo people, who are one of Nigeria's largest ethnic groups.

Equiano grew up in the Kingdom of Benin as one of seven siblings, but when he was about 11 years old he and one of his sisters were kidnapped and he soon found himself on a boat across the Atlantic Ocean, being transported as a slave to Barbados. From there he was promptly sent to Virginia in the United States, and then sold to Captain Pascal of the British Royal Navy, who decided to rename Equiano 'Gustavus Vassa', after the 16th-century Swedish king. He would use the name Gustavus Vassa in most official documents for the rest of his life.

In 1763 he was then sold to Captain James Doran, who took him to Montserrat in the Caribbean, before he was then sold on to Robert King, a Quaker shipowner. Equiano worked for King until 1766, when he had earned enough money to be able to buy his freedom and return to England.

He had an active life in England, writing in his autobiography that he "relished" English "society and manners". He developed a friendship with the scientist Charles Irving, and from 1775 to 1776 Equiano spent time working with him, even overseeing and purchasing African enslaved peoples for Irving's plantation in Central America, stating in his autobiography that he "chose them all of my own countrymen." It was surprising that he agreed to this considering he'd been enslaved himself, but upon returning to England in 1777 he became a fervent abolitionist, steadfast in the belief that the transatlantic slave trade was abhorrent and needed to be put to an end.

He became a founding member of the Sons of Africa, a group comprised predominantly of Black abolitionists in London who campaigned to end slavery, and in 1786 was appointed commissary on the part of the government to help send some of London's impoverished Black population - the 'Black poor' - to the newly established Sierra Leone colony in West Africa. This, according to historians Hakim Adi and Marika Sherwood, made him the first African to receive a government appointment. However, there were many problems with the government's project, including the fact that many of the 'Black poor' did not want to be sent to Sierra Leone. As a result, Equiano criticised the project and was later removed from his posting.

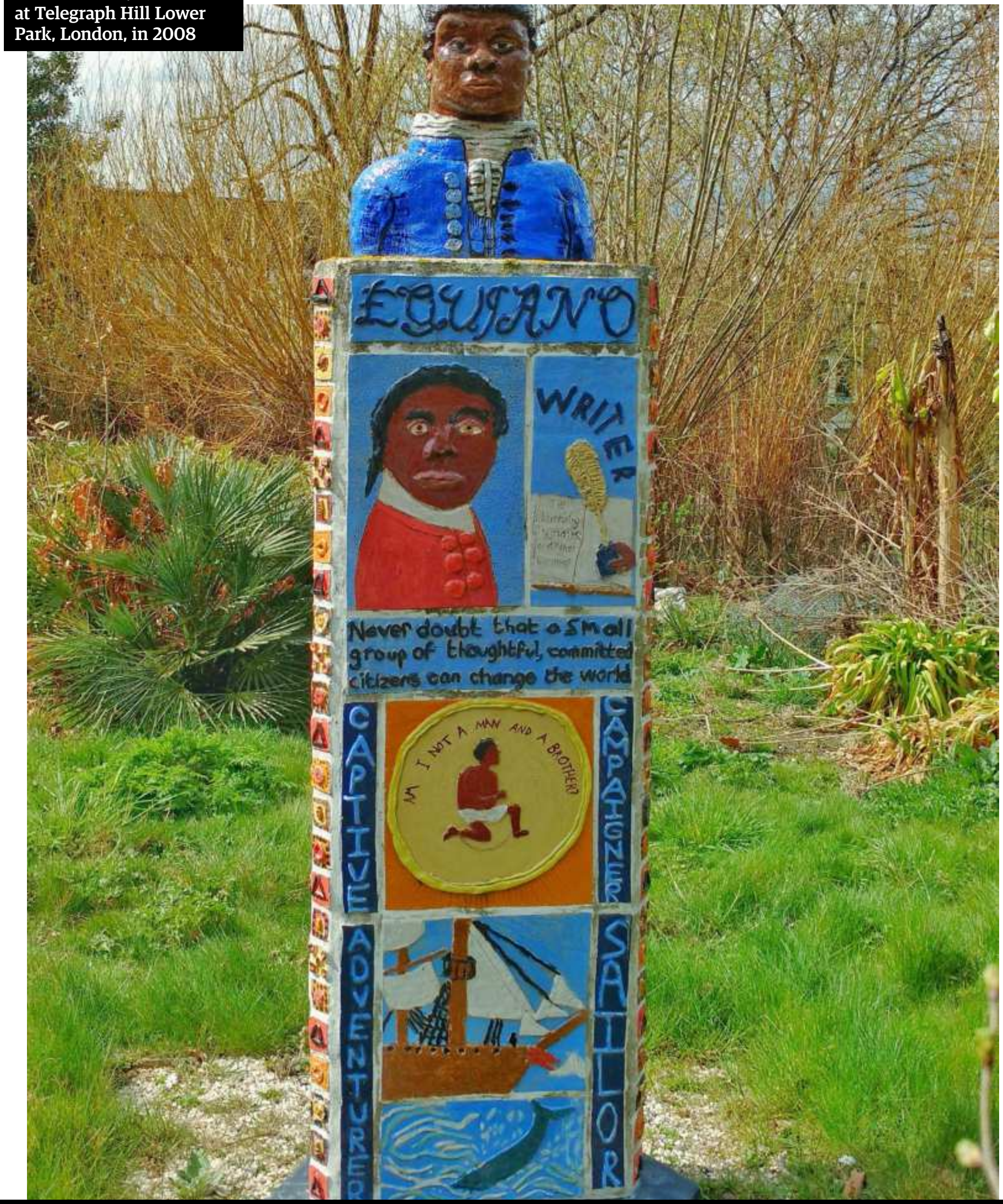
After his dismissal Equiano began working on *The Interesting Narrative of the Life of Olaudah Equiano*, his autobiography from which most of the information that we have about his life comes. The autobiography was one of the first slave narratives to become a best-seller, and was published in English, Dutch and German. Soon after its publication he began touring the British Isles, giving lectures about his experiences while enslaved and imploring his audiences to support the fight for abolition.

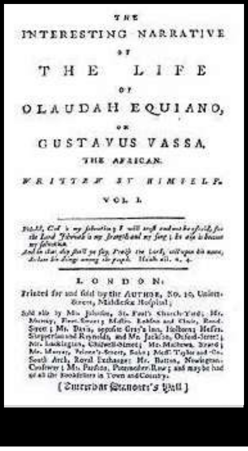
In 1792 Olaudah Equiano married an English woman, and they later had two children, one of whom, Joanna Vassa, survived him after he died in 1797 and inherited £900 from his estate - which would be about £100,000 today. It is likely that his estate had so much money due to the extensive profits from book sales.

Britain finally abolished the slave trade in 1807 and slavery itself was abolished in British colonies in 1833. However, the finality of Britain's abolition is contested because Britain continued to engage in forms of forced labour in the Caribbean, Asia and Africa long after 1833.

Nevertheless, Equiano played an instrumental part in the official abolition of slavery and the slave trade. That's why today, in the 21st century, a plaque in memory of him has been erected in Westminster and people continue to buy and learn from his autobiography.

A statute commemorating Olaudah Equiano, made by pupils of Edmund Waller School, was erected at Telegraph Hill Lower Park, London, in 2008


EQUIANO
WRITER
Never doubt that a small group of thoughtful, committed citizens can change the world
AM I NOT A MAN AND A BROTHER?
CAPTIVE
ADVENTURER
CAMPAIGNER
SAILOR



THE
INTERESTING NARRATIVE
OF
THE LIFE
OF
OLAUDAH EQUIANO,
OR
GUSTAVUS VASSA,
THE AFRICAN.
WRITTEN BY HIMSELF.
VOL. I.

LONDON:

RACIAL EQUALITY AND ABOLITION

Contrary to popular belief, many abolitionists in 18th-century Britain did not believe in racial equality. While many abolitionists fought for all humans to have dignity, back then it was popular to believe that there was a global racial hierarchy that put White people at the top and Black people at the bottom. English scientists and physicians like Charles White and David Hume helped popularise these ideas.

Therefore, even the famed abolitionist Granville Sharp, who fought on behalf of the enslaved in Somerset v Stewart (the case that declared what slavery was in England and Wales) believed in the concept of a racial hierarchy. Thus, he argued that any Black presence in England should be minimal and that upon abolition there should not be an "unnatural increase of Black subjects."

Similarly William Wilberforce, another famed abolitionist, argued that once freed, Black people in the West Indies could aspire to "the full enjoyment of a free, moral, industrious and happy peasantry." In contrast, for Olaudah Equiano, abolitionism was rooted in a belief in racial equality, because as he argued in his autobiography "understanding is not confined to feature or colour."

JIMI HENDRIX

He could make his guitar sound like the end of the world and love's first kiss. In four years, Jimi Hendrix changed utterly the sounds of music

WRITTEN BY **EDOARDO ALBERT**

For some people, music can be a sanctuary from life, for others a passport to success or a gateway to somewhere beyond words. For John Allen Hendrix, it was all of these. Jimi Hendrix was born on 27 November 1942 in Seattle. His family was mixed, and troubled. Both his father, Al Hendrix, and his mother, Lucille, had Cherokee Indian ancestry as well as African American, producing in their son a strain of exotic uniqueness that he would utilise in his stage persona.

Al Hendrix was drafted into the US Army shortly after his marriage to Lucille, and saw little of his son during his first three years. In 1946, Hendrix's parents changed his name to James Marshall Hendrix, in honour of his father's late brother. Al and Lucille had five children, three of whom were born with severe disabilities and given up for adoption. The couple rowed frequently, and Lucille drank heavily. They divorced in 1951, with Al Hendrix being given custody of the two children still in their care, James and his younger brother Leon. James was obsessed with guitars before he ever had one, practising his licks on a broom. On 2 February 1958, James's mother died of a ruptured spleen, as a result of cirrhosis of the liver. A few months later, James got his first acoustic guitar, and not long after formed his first band. But the acoustic guitar was inaudible alongside the other instruments, so James's father bought him his first electric guitar, a Supro Ozark.

Having got in trouble with the police, Hendrix, faced with army or jail, chose the army, enlisting on 31 May 1961 and training as a paratrooper with the 101st Airborne Division. Although Hendrix completed the training – no easy feat for a crack outfit like the 101st Airborne – his sergeant soon realised that his recruit's interests lay elsewhere, and recommended his discharge, which was granted on 29 June 1962. But having been honourably discharged, Hendrix could not be redrafted as part of the Vietnam War effort.

Out of the Army, Hendrix started working as a musician, playing in the bands of Little Richard, BB King and Wilson Pickett, before moving to New York City in 1964. Despite his unmistakable ability, Hendrix didn't really fit in there, his mixed race and musical tastes leaving him outside the tight boundaries of the city's music scene. Then came the meeting that would change his life. Chas Chandler had been bassist with The Animals but, fed up with touring for little money, he wanted to move into management. Linda Keith, Keith Richards' girlfriend at the time, had seen Hendrix perform, and persuaded Chandler to come see him at Cafe Wha? in Greenwich Village. By the time Hendrix had played the guitar with his teeth and behind his head, Chandler was sold. On 24 September 1966, Hendrix was flying first class to London in the United Kingdom. It was the first time he'd flown first class anywhere.

"DESPITE HIS UNMISTAKABLE ABILITY, HENDRIX DIDN'T REALLY FIT IN IN NEW YORK"

LEFT-HANDED IN A RIGHT-HANDED WORLD

Hendrix famously played guitar left-handed – that is he fretted notes with his right hand and strummed the strings with his left hand. But left-handed guitars were few and expensive, so Hendrix took an ordinary right-handed Fender Stratocaster, flipped it upside down, so that the tuning pegs were on the bottom, and restrung it. Doing this changed the guitar's sound. A Fender Stratocaster has three pickups (electric microphones that produce the signal fed to the guitar's amplifier), with the rear pickup set at an angle to the strings. Reversing the guitar meant this pickup took its signal from the higher strings further up the fretboard, producing a sweeter tone. By reversing the guitar, Hendrix also changed the relative distance of each string from its pickup, thus altering the mix of sound in the guitar's signal to the amp. Another effect of reversing the stringing was the highest strings, which on a normal Stratocaster are the longest, became the shortest on the guitars Hendrix played. A shorter string requires less tension to tune, making the string easier to bend and easier to play. This change also altered the amount of string between the nut at the end of the fretboard and the tuning peg. Although the nut prevents this length of string actually playing, it produces overtones when the string is plucked. Changing the length of these parts of the strings also contributed to the unique Hendrix sound.

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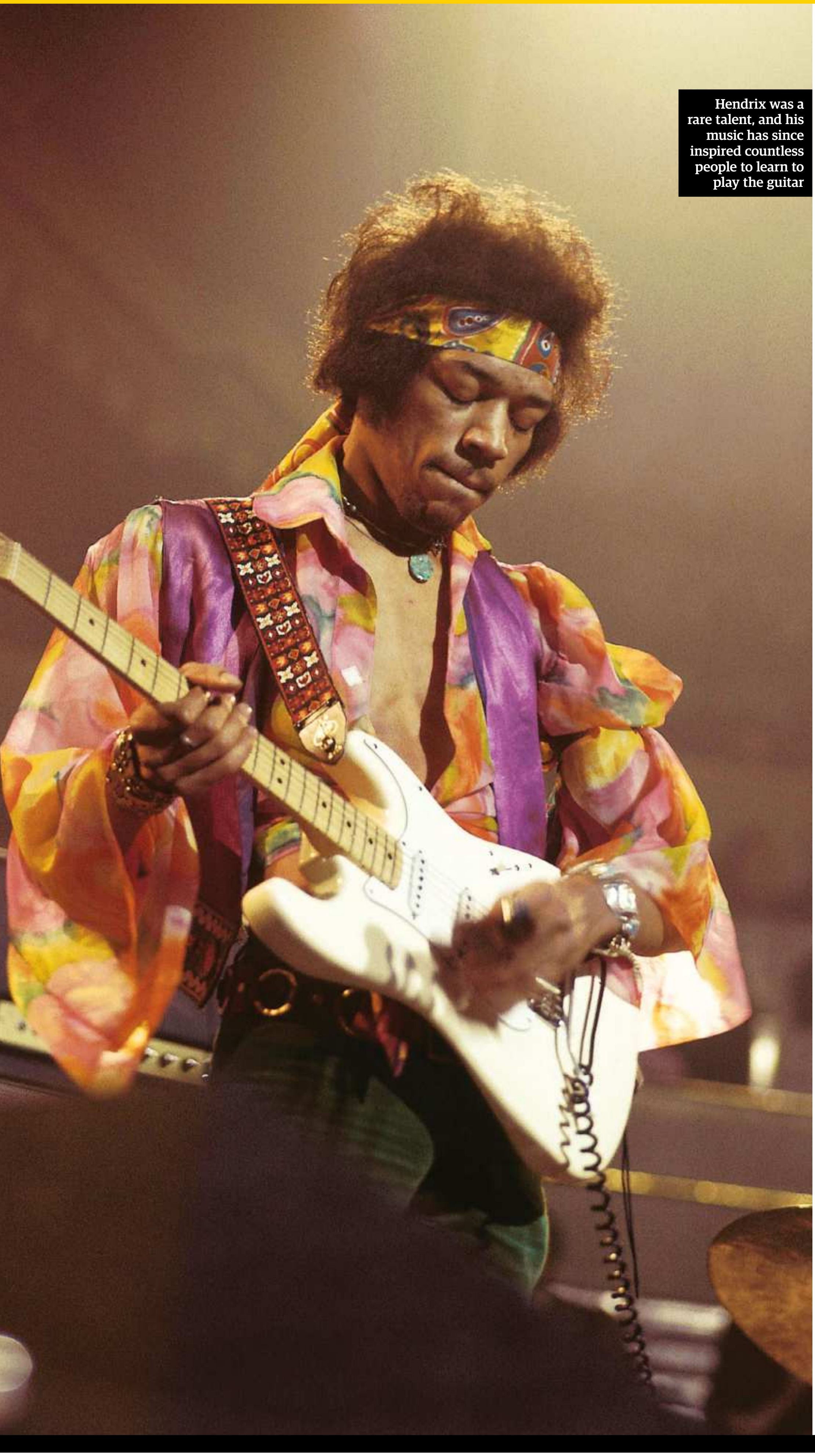


Hendrix was a rare talent, and his music has since inspired countless people to learn to play the guitar

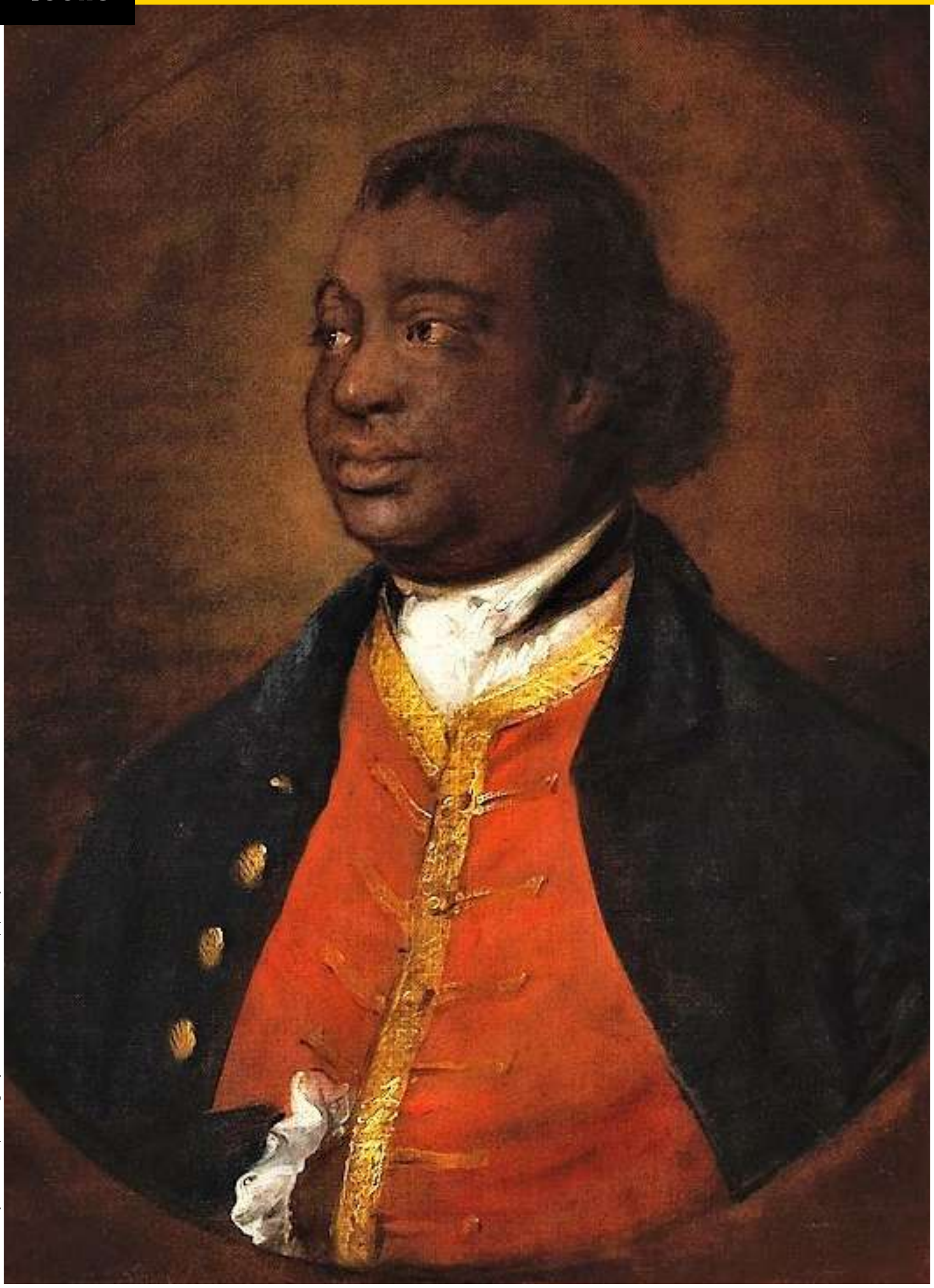
In England, Chandler found a bass player and drummer for Hendrix, persuaded James to change his name to Jimi, and oversaw the formation of The Jimi Hendrix Experience. He arranged for the band's first performances in France and paid for the recording of their first single, *Hey Joe*, on 23 October. It was the start of the whirlwind.

Soon, word got out that there was an extraordinary talent in town. They all came to see Hendrix play: John Lennon, Paul McCartney, Eric Clapton, Pete Townshend, Mick Jagger. With *Hey Joe*, *Purple Haze* and *The Wind Cries Mary* all climbing high in the UK charts, Hendrix was becoming a phenomenon. For his part, Hendrix took the psychedelia and fashion of the London music scene and wove them into his unique presentation – along with burning guitars. That had been another of Chandler's ideas.

Are You Experienced?, the first album by The Jimi Hendrix Experience, was kept from the number one spot by The Beatles' *Sgt Pepper's* album. Hendrix was a star in Britain now, but still unknown in the USA. It was Paul McCartney who insisted the organisers of the Monterey Pop Festival put Hendrix on the programme; his performance there, climaxing with Hendrix sacrificing his guitar on stage by fire, made him a star in America.

The whirlwind of touring and recording spun on for another two years: *Axis: Bold as Love* (released 1 December 1967), *Electric Ladyland* (released 16 October 1968), and his Woodstock performance (18 August 1969), where he played an electric version of *The Star-Spangled Banner* that has become iconic in its own right as a distillation of '60s music and culture, and the Isle of Wight Festival (31 August 1970). By this time, the touring, the fame, the drugs and the alcohol had begun to take their toll on Hendrix. A month after the Isle of Wight Festival, Hendrix was dead. He was 27 years old.

The Jimi Hendrix Experience: from left to right, Mitch Mitchell (drums), Jimi Hendrix (guitar), Noel Redding (bass)



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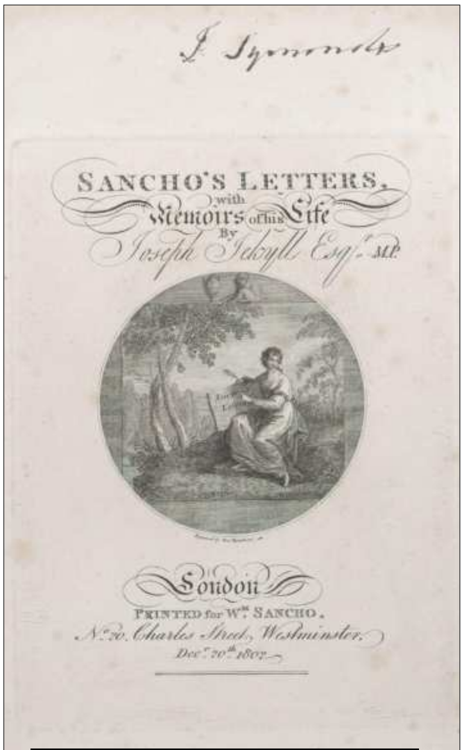
IGNATIUS SANCHO

Born on a slave ship, Ignatius Sancho became the first Black man to vote in Britain

WRITTEN BY SEUN MATILUKO



J. Symonds

SANCHO'S LETTERS,
with
Memoirs of his Life
By
Joseph Jekyll Esqr. M.P.

London
PRINTED for Wm. SANCHO,
No. 20, Charles Street, Westminster,
Decr. 20th 1802.

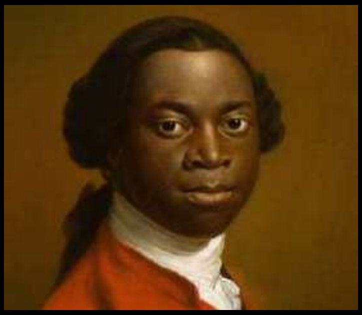
After his death, a series of Ignatius Sancho's letters were published, some of which detailed his views on slavery, Christianity and British politics

Ignatius Sancho is reported to have been born on a ship transporting enslaved Africans across the Atlantic Ocean in 1729. His mother died soon after his birth, as did his father, resulting in Sancho being given as a toddler to three women in Greenwich, England, in 1731. He was raised by these women, who decided to name him Sancho, believing him to resemble Sancho Panza, the squire of the famous Spanish literary character Don Quixote.

As he grew older he encountered the aristocrat John Montagu (the 2nd Duke of Montagu), who took an interest in him and encouraged him to learn how to read. In 1749 the then-teenage Sancho left his Greenwich home, writing later on that it was unfortunate he was "placed in a family who judged ignorance the best and only security for obedience," and asked the Montagus if he could stay with them. He soon began working for John Montagu's wife, Mary, as a butler, and when Mrs Montagu passed in 1751 he inherited £70 in cash and an annual income of £30. However, sadly he was not able to utilise most of the money, as he spent a lot of it gambling.

Yet, by 1758 his fortunes had changed, as he married a West Indian woman named Anne Osborne, and further developed his interests in reading, writing and composing music. He wrote numerous poems, plays and musical compositions for the violin, mandolin,

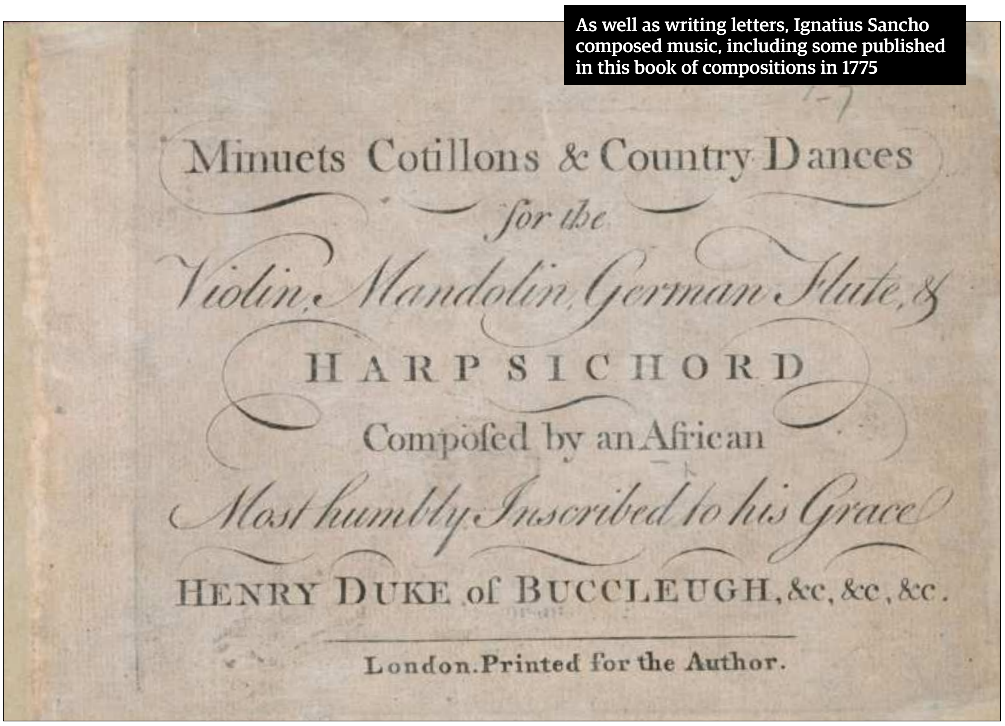
A PICTURE TELLS A THOUSAND WORDS



Take a close look at this picture. Who do you think it represents? This is a question that has puzzled the art world for some time. Previously, art historians were confident that it was an 18th-century painting by Joshua Reynolds of abolitionist Olaudah Equiano. However, in 2006 evidence started to emerge that suggested that it was in fact not a painting of Equiano but of another Black man in Britain.

John Madin, an art historian, has argued that it is instead probably a portrait of Ignatius Sancho, painted by Allan Ramsay. His argument is based on the fact that the painting shows a man dressed in red-coloured finery, in line with someone who ran in aristocratic circles. Additionally, at the time this painting was likely to have been painted, the 1750s, Sancho was preparing to get married and so may well have commissioned this painting to coincide with his wedding day. In contrast, in the 1750s Olaudah Equiano was still a young teenager yet to be freed from enslavement.

However, it may even be too restrictive to say that the choice is between Sancho and Equiano, as the image could also be of another unknown Black man in Britain. You can visit the Royal Albert Memorial Museum in Exeter and check it out for yourself.



As well as writing letters, Ignatius Sancho composed music, including some published in this book of compositions in 1775

Minuets Cotillons & Country Dances
for the
Violin, Mandolin, German Flute, &
HARPSICHORD
Compoſed by an African
Moſt humbly Inſcribed to his Grace
HENRY DUKE of BUCCLEUGH, &c, &c, &c.
London. Printed for the Author.

flute and harpsichord, including a volume of compositions printed in 1769 entitled *Minuets, Cotillons & Country Dances for the Violin Mandolin, German Flute & Harpsichord*. Beneath the title Sancho wrote "Composed by an African."

He later went on to have seven children with Anne, four of whom outlived him, and became a valet for George Montagu, the son-in-law of John Montagu.

In fact, it was during his time as George Montagu's valet that the most famous portrait of Ignatius Sancho was made. The portrait, painted by Thomas Gainsborough in 1768, demonstrates Sancho's considerable prestige within British society, showing him wearing a gold-trimmed waistcoat and posing with a hand tucked inside it in the manner of any esteemed gentleman of the time.

In 1774 Sancho used his £30 annuity to set up a grocer's shop in Mayfair, where he entertained several guests. During free moments Sancho wrote many letters at the back of the store to his friends and family, including the popular author Laurence Sterne. In one letter he implored Sterne to use his fame to lobby against slavery, arguing that the "subject, handled in your striking manner, would ease the yoke (perhaps) of many".

A book of Sterne's letters with friends and colleagues was published in 1775, including his letters with Sancho, causing Sancho to become a widely known figure in London. Sancho used his new-found fame to speak out against racism, writing letters to newspaper editors advocating for abolition.

However, this did not stop him from experiencing racism, because, as he wrote in a letter to his friend Roger Rush, he lamented that on one occasion when he was "travelling home" he and his family "were gazed at - followed... but not much abused". In fact he felt, as he wrote in another letter, that despite being in Britain since he was a toddler he was "only a lodger, and hardly that".

Nevertheless, as a financially independent male householder he was eligible to vote and did so in the 1774 and 1780 elections, likely making him the first Briton of African heritage to vote in a British general election. Sancho died on 4 December 1780 from complications caused by gout and asthma. His obituary was featured in *Gentleman's Magazine*, making him the first person of known African descent to have an obituary published in a British newspaper.

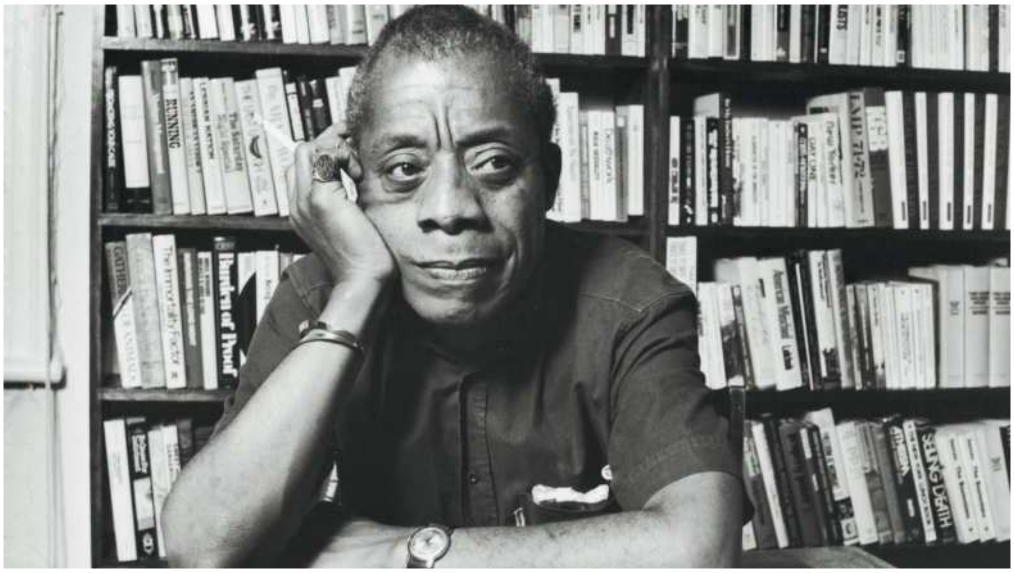
After his death Sancho became even more well known, particularly due to the publication of 160 of his letters in a book titled *Letters of the Late Ignatius Sancho, an African*, in 1782. His incisive and humorous penmanship excited many abolitionists, who promoted the book and used it as an example for those against abolition to show that Africans were just as capable of refinement as Europeans. The book became so popular that Sancho's wife and remaining family received significant profits from its sale.

Sancho detailed his views on a wide range of subjects within his letters, including his horror at the 1780 Gordon Riots; his pride in his African heritage - "I am Sir an Affrican - with two ffs."; his praise for African American poet Phillis Wheatley, who he called a "genius"; and his condemnation for Britain's role in the transatlantic slave trade, which he observed as "uniformly wicked". They are still read today.

JAMES BALDWIN

African American writer James Baldwin won the Guggenheim Fellowship in 1954, forever reshaping American thought on race and society

WRITTEN BY **ASHLEY SIMONE JOHNSON**



James Baldwin was born on 2 August 1924 in Harlem, New York, where he was raised as the oldest of nine by his mother Emma Jones and his stepfather, Preacher David Baldwin. Growing up in a religiously conservative step family was tough for Baldwin, especially during his teenage years as he began to realise that he was gay, leading him to look for an escape.

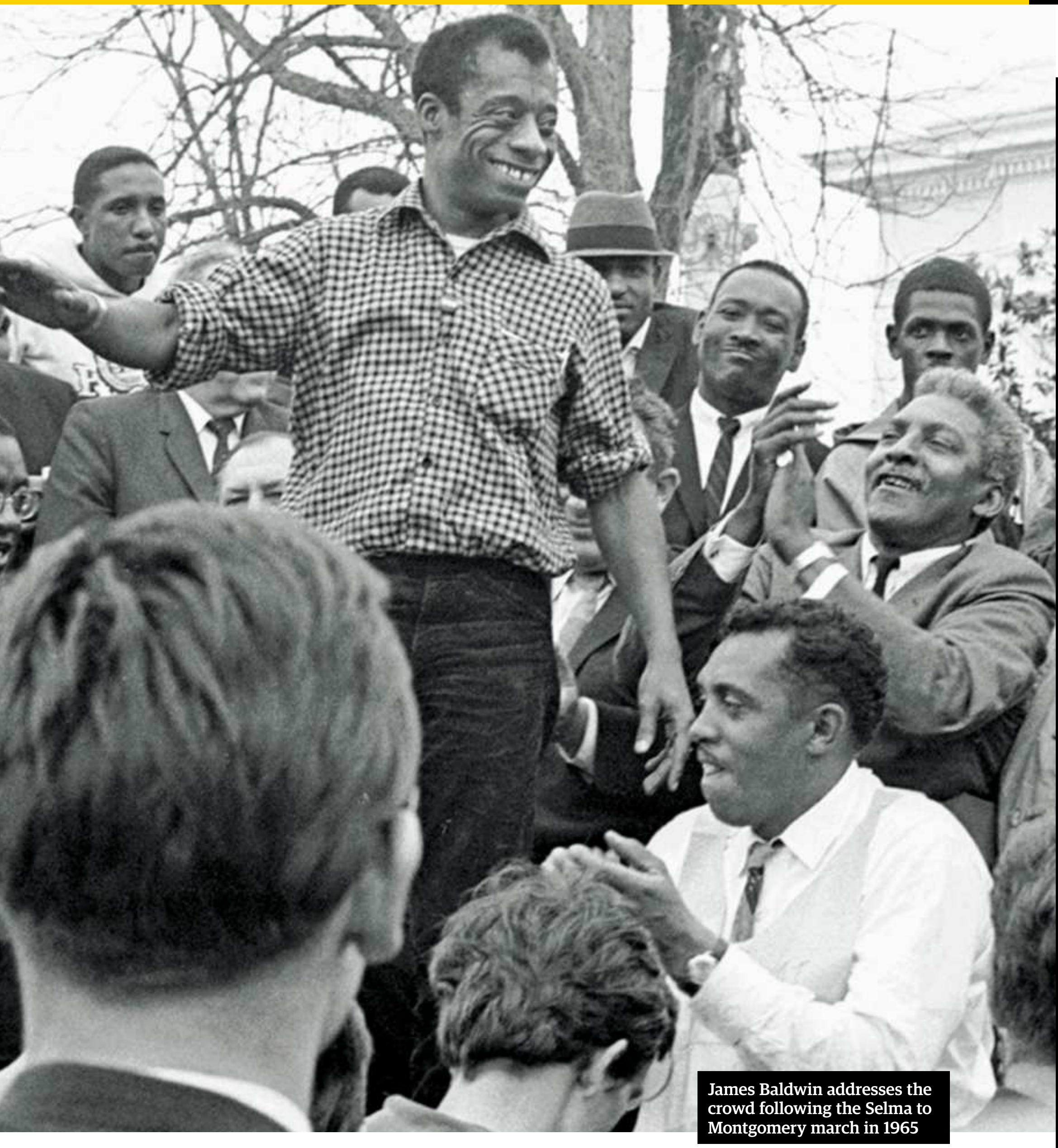
Before moving to Paris in his later years, Baldwin faithfully spent much of his time in the libraries of New York City. While there, he discovered his hobby of writing was more of a skill and passion. He received mentorship from renowned Harlem Renaissance poet and French teacher (at Frederick Douglass Middle School), Countee Cullen. After excelling as a student and graduating in 1942, Baldwin moved to Greenwich Village, where he made a living doing odd jobs and pursuing his writing on the side. One of the first notable pieces he wrote was his 'Notes of a Native Son' essay, which recounted the Harlem riot of 1943, an event he witnessed on his 19th birthday.

Fast forward five years, and the Harlem native sought refuge in Paris, leaving New York at the age of 24 with a mere $40 in his pocket. Baldwin was not only prompted to leave the city by the poor ties to his family and the racial discrimination he faced in the United States, but also by the suicide of his best friend. He feared he too would end up leaping from the George Washington Bridge if he stayed.

While in Paris, Baldwin matured as an artist and quickly became engrossed with cultural radicalism. He participated in the Left Bank movement, a period of heady Bohemianism, counterculture and creativity. During this time, he formed relationships with editors and got an essay published in *Zero* magazine, along with another one ('Everybody's Protest Novel') that was published in *Partisan Review* in 1949.

The self-proclaimed 'disturber of the peace', who made a career out of revealing uncomfortable truths to society, actually proved to be even more uncomfortable staying in one place for too long; by 1952, he was in Leukerbad, Switzerland, completing his very first novel, *Go Tell It on the Mountain*. By the late 1950s he was back in the US, this time in the South, actively participating in the Civil Rights Movement alongside Martin Luther King Jr, where he documented the experiences of Black men and women in America, and positioned himself as one of the greatest spokespeople of the era.

In 1963, the novelist became a prominent voice in the movement with the release of his *New York Times* best-selling essay, 'The Fire



James Baldwin addresses the crowd following the Selma to Montgomery march in 1965

Next Time', which solidified his international celebrity and notably garnered him a White readership. With this newfound fame, Baldwin continued to produce even more masterpieces, such as his first-ever collection of short stories, *Going to Meet the Man* (1965), all while protesting, raising funds, and mourning the assassinations of his revolutionary friends.

By 1970, Baldwin settled down and made a home for himself in Saint-Paul-de-Vence in the south of France. Up until his death on 1 December 1987, he spent much of his time painting in his garden and receiving frequent visits from the likes of Nina Simone, Josephine Baker, Miles Davis, and Ray Charles. During their visits, he would enjoy their company while attending the Jazz à Juan and Nice Jazz Festivals. Both music and film were strong interests of Baldwin and he explored these passions through award-winning plays like *Blues for Mister Charlie* (1964) and critically acclaimed essays like 'The Devil Finds Work' (1976), which has been considered one of the most powerful pieces of film criticism ever written.

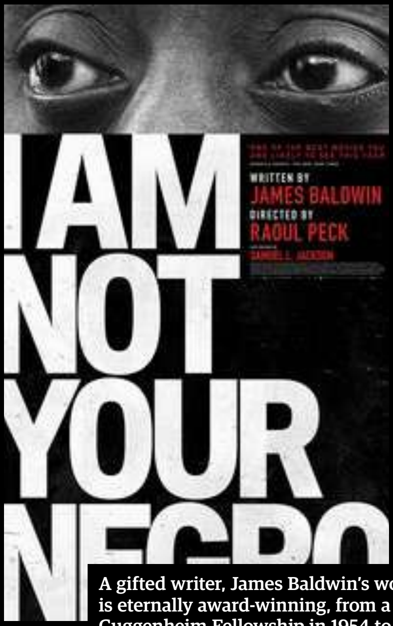
While Baldwin was busy socialising and radicalising in France, he did receive some criticism back in the United States. Some critics commented on his inability to face his own reality in his home country, and others simply framed his work as superficial. Nevertheless, his work continues to be revisited by millions of people all around the world today, especially now during the resurgence of the Black Lives Matter movement. Over the years, several of Baldwin's works have even been adapted into Academy Award-winning and nominated visual projects, the most notable of which include *Go Tell It on the Mountain*, *If Beale Street Could Talk*, *Another Country*, and *Remember This House*.

I AM NOT YOUR NEGRO

What is perhaps even more intriguing than Baldwin's published books are his unfinished manuscripts. *Remember This House*, if released, had the potential to be the writer's magnum opus. The ideated book was first mentioned in 1979 when Baldwin wrote a letter to his agent, and it was soon picked up by McGraw-Hill. In fact, the publisher had so much faith in the pending project that it offered Baldwin a $200,000 advance, which would have been his largest profit to date.

The plan was to tell the stories of the lives and assassinations of Baldwin's three close friends and revolutionary leaders: Medgar Evers, Malcolm X, and Martin Luther King Jr, although it was sadly never produced due to Baldwin's emotional trauma and physical ailments.

At the age of 63, Baldwin passed away, having only written 30 pages of *Remember This House*. The story still lives on through an enhanced lens, however. In 2017, the unfinished novel was adapted into a documentary called *I Am Not Your Negro*, directed by Raoul Peck. Highlighted in the Oscar-nominated film are Baldwin's friendships, his public appearances, raw footage of police brutality from the 1960s, and one very clear message: "Not everything that is faced can be changed, but nothing can be changed if it is not faced."



A gifted writer, James Baldwin's work is eternally award-winning, from a Guggenheim Fellowship in 1954 to an Oscar nomination in 2018

© Getty, Wiki

OPRAH WINFREY

Oprah Winfrey overcame great hardship and trauma to become one of the most successful women in America

WRITTEN BY **RASHAD GROVE & DAN PEEL**

Oprah Winfrey's meteoric rise from poverty to billionaire media mogul is one of the most remarkable success stories in American history. For a Black woman to ascend from the rural South against the odds of racism, classism and sexism is a testament to her undeniable talent, vision and resilience.

Oprah Gail Winfrey was born on 29 January 1954 in the poor, rural town of Kosciusko, Mississippi, to unmarried teenage parents Vernita Lee and Vernon Winfrey. She spent her early years with her grandmother after her mother moved to Milwaukee, Wisconsin. The family was so poor that Oprah sometimes had to wear dresses made from potato sacks, leading to name-calling from local kids. But worse was still to come.

She was sent to live with her mother at around six years old, where she suffered the most traumatising of childhoods. Aged just nine, she was raped by a cousin and had to endure sexual abuse from male relatives and friends of her mother. At 14, she fell pregnant, but lost the baby to a premature still birth.

Despite such a challenging upbringing, her talents still managed to shine through. She was a gifted public speaker and was given the nickname 'The Preacher' at her grandmother's church. She would also showcase her talk show credentials, mock-interviewing her dolls and the local wildlife.

Following a rebellious period in her mid-teens, however, Winfrey was sent to Nashville,

Oprah was the first African American woman to feature in the Forbes 400 rich list

OPRAH'S PHILANTHROPY

Tennessee, to live with her disciplinarian father, Vernon. Here she really began to thrive, becoming a high-flying honours student and winning an oratory competition, which earned her a full scholarship to Tennessee State University, as a communications student. After coming to the attention of a local Black radio station, WVOL, she was hired as a part-time newsreader and her career was born. After graduating, she became the first Black female news anchor in Nashville, before relocating to Baltimore, Maryland, in 1976, where she worked briefly as a television news reporter.

In 1978, she found her calling after beginning hosting duties on the local talk show *People Are Talking*. The show became a runaway success and in 1983, Winfrey moved to Chicago to host her own morning show called *AM Chicago*. Her first episode aired on 2 January 1984 and within just a few months, she'd taken it from bottom of the ratings to first place, overtaking Phil Donahue's *Donahue* as the highest-rated talk show in Chicago.

Winfrey kept the momentum going, launching *The Oprah Winfrey Show* in 1986 and moving from local celebrity to national TV personality. Before long, it was the number one daily talk show in America, reaching an audience of ten million people. By the end of its first year, the show had grossed $125 million, of which Winfrey pocketed $30 million.

The show's success was built on Oprah's warm, heart-on-her-sleeve nature, and her ability to empathise and openly engage with both her audience and her guests. She interviewed the top celebrities – from Michael Jackson to Tom Cruise – covered groundbreaking news stories and, unlike many talk shows of the time, appealed to and gave a voice to a female audience, both Black and White.

Finally coming to an end in 2011 after 25 seasons, *The Oprah Winfrey Show* was one of the longest-running daytime TV shows in the US, and received 47 Emmy Awards during its time on air. It was broadcast on more than 200 US stations and in more than 100 countries around the world.

But Oprah is much more than just a TV presenter and talk show host. In 1985, she co-starred in Steven Spielberg's *The Color Purple*, earning an Oscar nomination for Best Supporting Actress for her performance. She went on to land roles in *Beloved*, *Bee Movie*, *The Princess and the Frog*, *A Wrinkle In Time*, and many more. In 1985, she set up a new production company, Harpo Productions, producing films such as *Beloved*, *Precious: Based on the Novel 'Push' By Sapphire*, and *Selma*.

Winfrey has also co-authored five books, and in 2004 she launched *The Oprah Magazine*, simply called *O*, a monthly lifestyle magazine aimed at a female audience. Oprah featured on every cover from launch until the September 2020 edition, when she was replaced by Breonna Taylor, a young woman killed by police in Louisville, Kentucky, in March 2020.

However, one of the most remarkable aspects of Oprah's rise from poverty has been the incredible personal wealth she's built up throughout her career. Winfrey became a millionaire at the age of just 32, and at 41 years old she replaced Bill Cosby as the only African American in the Forbes 400 rich list. In 2003, she became the first female African American billionaire and the richest self-made woman in America in 2014.

Without question, Oprah Winfrey embodies Black excellence not simply because of her billionaire status, but for everything she had to endure and overcome to get to where she is today. Her story is still being written and she will continue to use her platforms to make an impact around the world.

Oprah Winfrey on *Late Night With David Letterman* in 1989

© Getty

One of the hallmarks of the Oprah Winfrey brand is her generous philanthropy. In 1998, she established Oprah's Angel Network to support charitable projects and provide grants to nonprofit organisations around the globe. The organisation raised more than $80 million by 2010 before they stopped taking donations and eventually dissolved.

When Hurricane Katrina devastated New Orleans in 2005, Oprah created the Oprah Angel Network Katrina registry. It helped to raise $11 million for relief efforts, while Winfrey herself donated $10 million. The money was used to build homes in Texas, Mississippi, Louisiana and Alabama prior to the one-year anniversary of Hurricane Katrina and Hurricane Rita.

In 2004, Oprah became the first African American to rank in the top 50 most generous Americans and by 2012, it was estimated she had donated about $400 million of her wealth to educational causes. She has also supplied more than 400 scholarships to Morehouse College in Atlanta, Georgia, and in 2013, Winfrey donated $12 million to the Smithsonian's National Museum of African American History of Culture, and was later awarded the Presidential Medal of Freedom for her contributions by President Barack Obama, whom she famously endorsed in 2008.

Of all her accomplishments, her most notable may be The Oprah Winfrey Leadership Academy for Girls – South Africa (OWLAG), a boarding school for girls, from grades 8-12, in South Africa.

Launched in 2002, following a conversation with South African president Nelson Mandela in 2000, OWLAG opened in 2007 and its inaugural class of 72 girls graduated in 2011. OWLAG has graduated more than 400 girls who have gone on to attend leading colleges and universities around the world.

TUPAC SHAKUR

Rapper, actor, poet and political activist, Tupac not only transformed the world of hip hop, but that of popular culture

WRITTEN BY **JOANNE AL SAMARAE**

Although Tupac Amaru Shakur's recording career lasted just five short years, it's estimated that he sold over 75 million records worldwide, making him one of the most popular recording artists in history. More than two decades after his untimely death, as the world once again confronts its systems of racist oppression, the philosopher-gangster's electric voice and poetic lyrics remain as timely as ever.

In many ways, Tupac's birth was an auspicious one. In 1971, just one month after being acquitted of conspiring to blow up several department stores, Black Panther Party member Afeni Shakur gave birth to a baby boy, Lesane. At the age of one, she renamed him Tupac Amaru, after the last Incan ruler killed by the 18th-century Spanish conquistadors.

Tupac's early years were spent living in New York's Upper West Side as his mother spoke at Harvard and Yale. But as the political tide changed, the family were forced to leave for Baltimore, where Tupac attended art school. Things at home deteriorated when Tupac's stepfather Mutulu went to ground after being named one of the FBI's 'Ten Most Wanted', and Afeni developed a drug and alcohol addiction.

When the family moved to California, a destitute 17-year-old Tupac began dealing drugs. However, in 1990, his luck began to change when he joined rap group Digital Underground as a road manager and dancer.

Tupac's big break came the following year, when he was signed to Interscope Records,

The ultimate tale of a life cut short, Tupac was an outspoken critic of racism and injustice

In 1993, Tupac collaborated on the album *Thug Life, Vol. 1*, which aimed to get gang members off the streets

Although Tupac had been wary of Suge Knight (left) in the past, while in prison he agreed to join his Death Row Records

releasing his first album, *2Pacalypse Now* just months later. Generating both acclaim and condemnation, the album cut to the bone with its militant lyrics and graphic depictions of street violence and police harassment. Despite the controversy, the single *Brenda's Got a Baby* emerged as a moving exploration of child abuse and the female struggle.

With his star on the rise, Tupac headed to Los Angles. As he spent time simultaneously observing the Bloods and the Crips, his music began to reflect a growing fascination with gang life. His reputation as a true gangster was cemented when he shot two off-duty police officers, only to have the charges dropped.

As Tupac gained credibility on the street, he gained traction as a rap star – his second album going platinum. Complex and contradictory, it featured glamorisations of gangster life and hypermasculinity, alongside depictions of ghetto poverty and racial inequality – transforming Tupac into a leading spokesperson for disenfranchised youth.

However, in November 1993, Tupac was arrested alongside music promoter, Jacques Agnant, for sexual abuse. During the trial, the rapper grew convinced that Agnant was a government informant who had set him up. With the jury dismissed for deliberation, Tupac headed to a music studio in Times Square, where he was shot five times. Tupac accused Agnant of setting up the attack, alongside various rappers, including the Notorious BIG. When Tupac returned to the courtroom, he was sentenced to up to four-and-a-half years in prison, with bail set at $3 million.

While behind bars, Tupac's third album, *Me Against the World*, was released. The Grammy-nominated album was a sombre and vulnerable reflection of ghetto violence and manhood. However, anxious about providing for his family, the rapper reluctantly signed a handwritten contract with Death Row Records' predatory founder, Suge Knight, who promised that he would pay his bail.

After being released, Tupac threw himself into the studio. Meanwhile, Suge stoked the flames of a much-publicised feud between East and West Coast rappers, encouraging Tupac to release vitriolic diss tracks like *Hit Em Up*. With public appetite whet, Tupac's Death Row debut, *All Eyez on Me*, sold over five million copies, becoming his best-selling album.

Yet, as Tupac began to plot his escape from Suge's clutches, his life was cut short. In September 1996, after leaving a Mike Tyson fight, Tupac assaulted Southside Crip, Orlando Anderson. Hours later, Tupac was shot four times while riding in Suge's BMW. He died six days later. Though his death was reported as a revenge attack, many speculated that Suge had something to do with it.

In the subsequent decades, Tupac has released seven posthumous albums, drawn from his enormous cache of unreleased songs. The rapper has even performed at Coachella as a hologram, while his legacy has inspired a Broadway stage musical.

A lightning rod, Tupac was a rapper of unparalleled influence. In life, he tapped into the Black American struggle like no other, walking a fine line between nihilism and activism, hope and fear. In death, he remains a messianic figure for the marginalised across the world; an enduring symbol of resistance as far as Sierra Leone and Libya.

> “TUPAC TAPPED INTO THE BLACK AMERICAN STRUGGLE LIKE NO OTHER, WALKING A FINE LINE BETWEEN NIHILISM AND ACTIVISM, HOPE AND FEAR”

TUPAC AND RADICAL POLITICS

Being raised by a family of political activists had a profound impact on Tupac's own commitment to activism and reform. As well as his Black Panther mother, Afeni, Tupac spent a number of years living with his stepfather, Mutulu Shakur. A former member of the Revolutionary Action Movement – a group that advocated for Black self-determination and socialist change in America – Mutulu was also part of the Republic of New Afrika movement, which sought to establish an independent Black state. Mutulu also worked closely with the Black Panther Party (BPP), supporting his adoptive brother, and leader of the Harlem BPP, Lumumba Shakur. In the 1970s, Mutulu became the subject of an illegal counterintelligence programme, carried out by the FBI. He was subsequently arrested and remains in prison to this day.

Tupac was also heavily influenced by his godfather, Geronimo Ji-Jaga Pratt – a Vietnam War veteran who became the Acting Minister of Defence for the Los Angeles Black Panther Party. In 1972, Geronimo was imprisoned for a murder that he did not commit, and served 27 years in prison before his sentence was finally vacated.

Family friend, Assata Shakur, was also politically active. After joining the BPP, she was charged with several crimes and was arrested after a multi-state manhunt. With the help of Mutulu, she escaped prison two years later, and fled to Cuba.

Political activist and Black Panther member Afeni Shakur inspired much of her son's music, notably the 1995 song *Dear Mama*

© Getty

Jean-Michel Basquiat at work in St Moritz, Switzerland in 1983

JEAN-MICHEL BASQUIAT

A street legend who became one of the greats, even after his death Jean-Michel Basquiat continues to inspire generations with his courageous and revolutionary visual language

WRITTEN BY **JOSEPHINE HALL**

Jean-Michel Basquiat was born on 22 December 1960 in Brooklyn, New York, to Matilde, of Puerto Rican descent, and Gérard Basquiat, from Haiti. From a young age, he loved drawing and was able to read and write by age four.

In 1968, age seven, Basquiat was hit by a car while playing in the street. He broke an arm and had internal injuries, undergoing a splenectomy. His mother brought him a copy of the 1858 medical textbook *Gray's Anatomy* to help ease his boredom while in hospital. The book became hugely influential in his future work.

His parents separated that year, and his mother was institutionalised with mental illness. The children lived with their father and Basquiat attended high school sporadically, dropping out in the tenth grade.

In 1978, aged 17, Basquiat moved to Lower Manhattan. He stayed with friends and made street art with Al Diaz, under the pseudonym SAMO ("same old sh*t"). The duo's graffiti was language-oriented and poetic, with phrases like, "A pin drops like a pungent odor".

In 1979, Basquiat and Michael Holman formed the noise rock band Gray, performing in venues including Mudd Club and CBGB.

While selling postcards on the streets of SoHo, Basquiat spotted his idol Andy Warhol having lunch. He sold him a card, planting the seeds of a future friendship.

In October 1979, Basquiat showed copies of SAMO montages at Arleen Schloss's open space and also created his "MAN MADE" clothing – second-hand clothes that he painted on.

In early 1980, Basquiat wrote the epitaph "SAMO IS DEAD" on the walls of SoHo buildings, ending the project. That year, he also starred in the independent film *Downtown 81* and exhibited in The Times Square Show, catching the eye of critics and curators.

His first solo show, in 1981, was a huge success and his first American one-person show was at the Annina Nosei Gallery in March 1982. That year, he became the youngest artist ever to show in the documenta exhibition in Kassel, Germany. Bruno Bischofberger introduced him to Andy Warhol and Basquiat painted a portrait of the two of them, igniting their friendship.

In November 1982, he went to West Hollywood to create work for his second show at the Gagosian Gallery. His girlfriend, Madonna (the then-unknown singer), joined him.

Basquiat was deeply affected by the murder of Michael Stewart, another black artist in the downtown scene, by police in 1983. He admitted to friends that he was using heroin.

Basquiat worked with Warhol, combining their distinctive and contrasting styles. Devastatingly,

BASQUIAT AND THE RISE OF HIP HOP

A Rammellzee vs K-Rob sealed *Beat Bop* 12-inch single (1983), on display during a preview at Sotheby's for their inaugural Hip Hop Auction in September 2020 in New York City

In the late 1970s, alongside the emergence of neo-expressionism in the art world and the explosion of graffiti on the streets, a new music scene was developing among African and Latino Americans in the Bronx. Basquiat could relate to the stylised rhythmic music, accompanied by rhyming speech.

In 1981, Basquiat appeared in the first rap video to air on MTV – *Rapture* by Blondie. He plays a nightclub DJ, a role originally intended for Grandmaster Flash, and his appearance is timed with a lyrical mention of Fab Five Freddy. Basquiat's transition from street artist into the high-end art world helped to galvanise the unprecedented fusion of art, music, film and culture that defied long-standing racial divisions. In 1983, Basquiat produced a hip-hop single collaboration with K-Rob and Rammellzee and painted the cover image. Limited presses of the single were produced and became highly sought-after by both record and art collectors.

Big names like Jay-Z and Kanye West have referenced Basquiat and bought his work. In 2020, a new exhibition opened in Boston called *Writing the Future: Basquiat and the Hip-Hop Generation*. It showed Basquiat's work alongside many other multidisciplinary Black and Brown creative pioneers from the 1970s and 1980s.

their joint exhibition, *Paintings*, in 1985, was torn apart by critics and the media. Basquiat was referred to as Warhol's "mascot". Tension grew and they barely spoke afterwards.

Struggling to cope with the demands of his fame and the pressures of being Black in the White-dominated art world, Basquiat's drug use became excessive, but he continued to work. In 1986, he was greatly inspired by exhibiting in Abidjan on the Ivory Coast. Over the next two years, he presented work around the world while friends tried unsuccessfully to get him onto a methadone programme.

Andy Warhol died in February 1987, and Basquiat became increasingly reclusive. He still created work but started talking about doing something other than art. In 1988, he returned from Hawaii saying he was sober, but his behaviour suggested otherwise and his friends were concerned.

Basquiat was found unresponsive in his studio in Manhattan on 12 August 1988. He had died from a heroin overdose, aged 27.

Keith Haring wrote in Basquiat's obituary for *Vogue*, "He truly created a lifetime of works in ten years… Only now will people begin to understand the magnitude of his contribution."

Despite his short life, Basquiat produced over 2,000 works. He fused his distinctive graphic style with African, Hispanic and ancient Roman and Greek imagery, alongside biting social commentary, including on the oppression of Black people around the world.

In 2017, a Japanese billionaire bought Basquiat's piece *Untitled* (1982) at auction for $110.5 million dollars. It is the most ever paid for an American artwork, surpassing his idol and friend Warhol.

Basquiat was one of the first African American artists to reach international status and wealth in the art world. His influence is evident not only in gallery shows, but also in film, on trainers and in hip-hop lyrics. In 2020, the Brooklyn Nets announced their new jersey design inspired by Basquiat's artwork.

HG CONTEMPORARY
KOBRA

A mural of Andy Warhol, Frida Kahlo, Keith Haring and Jean-Michel Basquiat by artist Eduardo Kobra in Chelsea, New York City, 2020

LANGSTON HUGHES

African American writer Langston Hughes penned *The Negro Speaks of Rivers* in 1926 and pioneered the global explosion of Black culture during the Harlem Renaissance

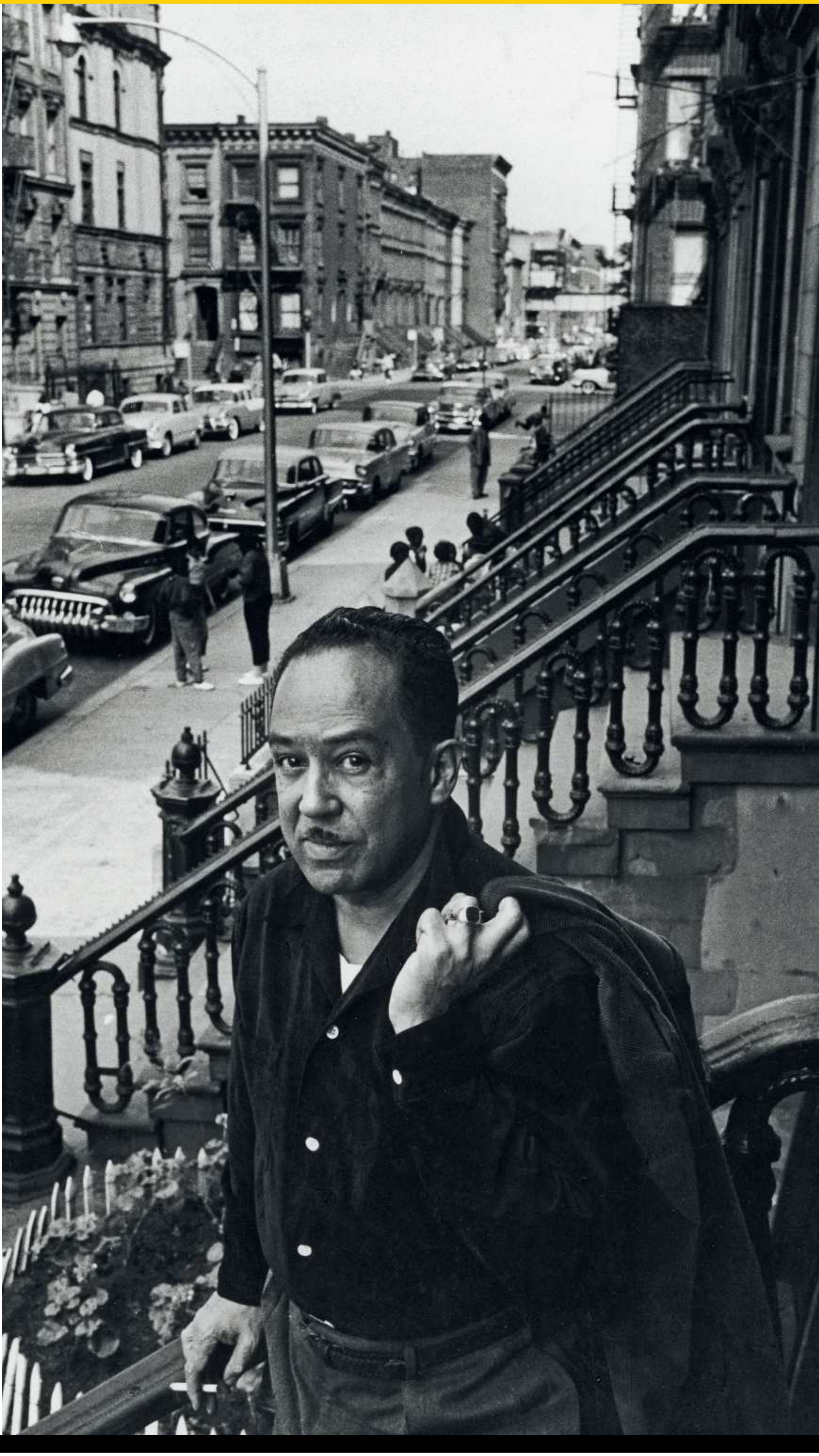
WRITTEN BY **ASHLEY SIMONE JOHNSON**

Born on 1 February 1902 in Lawrence, Kansas – a product of a complex ancestry – Langston Hughes was hyperaware of race and the stereotypes associated with certain races from the start. But it wasn't until Hughes was put under the care of his maternal grandmother, Mary Patterson Langston, and was taught about the activist efforts of her own generation, that he started to be proud of (and curious about) his Blackness.

A keen writer, at the age of 19 Hughes had his first major poem published in African American magazine *The Crisis* in 1921, gaining him his first fan base. He then went on to pursue his true passions in the arts after ditching his degree in engineering at Columbia University at the age of 20.

He officially began exploring Blackness and Black history through his own writing, releasing one of his first ever (and most popular) poems, *The Negro Speaks of Rivers*, in 1926. This poem can be found in his first book of poetry *The Weary Blues*, published by Knopf. With its publication, the river became a popular symbol of the strength and souls of Black people throughout history.

That same year, Hughes delivered a powerful manifesto entitled 'The Negro Artist and the



Harlem was home to a wealth of Black artistic expression in the 1920s, from music and literature to fashion, and included jazz greats such as Duke Ellington

Racial Mountain'. The manifesto spoke to young, Black American writers and artists, encouraged them to embrace their African heritage, and even attempted to dismantle the bourgeois notion that one needed to go to university to pursue a fulfilling career in the arts.

Practising what he preached, Hughes spent much of his life out of school and travelling the world while writing about his adventures in race and culture. A year after he published his first novel *Not Without Laughter* and garnered commercial success (in 1929), he travelled around the United States, the Soviet Union, Japan and Haiti, carrying out lecture tours. During this time, he completed even more popular works, such as his first collection of short stories *The Ways of White Folks* (1934) and poems *Let America Be America Again* (1936), and much later, *Harlem* (1951).

Speaking of Harlem, the award-winning artist made quite the contribution to the Harlem Renaissance, a movement of African American artistic and cultural expression centred around Harlem, New York. He was inevitably given the moniker 'Poet Laureate of Harlem' and even launched a magazine called *Fire!!* alongside his famous friends, such as Zora Neale Hurston, Wallace Thurman, Countee Cullen, Richard Bruce Nugent and Aaron Douglas. Their poetic yet powerful words truly encouraged an entire generation of Black artists around the world.

Long after the Renaissance, Hughes continued to make art while celebrating Black culture, humour and spirituality. In 1940, he published his first memoir, *The Big Sea*, at the age of 38, and then in 1956 published another autobiography entitled *I Wonder As I Wander*. The books embraced international cultures and eloquently described his travels throughout Europe, Africa, Russia and East Asia.

Of course, like with any kind of fame, Hughes most certainly had his share of public scrutiny. He struggled for recognition among some White critics, while his work was sometimes carelessly compared to Cassius Clay by others, and he occasionally received negative comments from fellow Black artists, such as novelist and playwright James Baldwin.

In addition to the criticism surrounding Hughes's work was the speculation surrounding his sexuality. While he never officially came out, he did drop hints throughout his poetry. Like other gay poets, he utilised telling symbols that had been established by the community. He further contemplated queerness through his unpublished *Blessed Assurance*, a story of an [inferred] gay son who has feminine qualities and must combat his father's homophobia.

After living a life full of creating and writing, the Renaissance man naturally spent his last days in New York, where his ashes remain buried under the floor of the Langston Hughes Auditorium in the Arthur Schomburg Center for Research. On 22 May 1967, he died at the age of 65 after undergoing surgery for prostate cancer. Impressively, he left behind two autobiographies, 16 volumes of poetry, three short story collections, two novels and nine children's books; and most certainly, a whole legacy.

This legacy lives on in many different art forms today, as well as physically on the University of Kansas campus with its Langston Hughes Center. The centre is part of the school's African and African American Studies department and provides students with vital tools for academic research.

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A SIMPLE STORY?

Langston was more than just a poet - he was also a journalist and comedian, and a master of satire. In 1943, as a newspaper columnist for the Black-owned *Chicago Defender*, Hughes launched a weekly column centred around the life of fictional character, Jesse B Semple (nicknamed Simple), which was later organised into three compilations: *Simple Speaks His Mind* (1950), *Simple Takes a Wife* (1953), and *Simple Stakes a Claim* (1957).

Simple effortlessly gained popularity among the paper's readers, with his justified anger, introspection, and sociopolitical commentary on all the hypocrisy he witnessed in the United States of America. All topics were on the table to discuss, from World War II all the way through to the Harlem riots of 1943. Simple's stories went on to thrive for more than 20 years, until Hughes published the very last piece in the *New York Post* in 1965.

The series lives on to be a canon of Black literature, and American media in general, as all races could relate to it, and subscribed to it. Hughes once remarked, "...these tales are about a great many people - although they are stories about no specific persons as such. But it is impossible to live in Harlem and not know at least a hundred Simples..."

GALERIE
LES CINQ SENS
RESTAURANT
THEATRE MONTPARNASSE
THEATRE
CHAUSSURES ANDRE
BAR
RESTAURANT DES 1000 COLONNES

JOSEPHINE BAKER

Josephine Baker was more than her performances, movies and stunning looks. She went up against the Nazis in World War II – and won

WRITTEN BY **RICKY RILEY**

Before Marilyn Monroe, Dorothy Dandridge and Lena Horne, there was the 'Black Venus', the 'Creole Goddess', Josephine Baker. But despite her success as a performer, the St Louis, Missouri native was no stranger to the horrors of racism and bigotry.

She was born on 3 June 1906 as Freda Josephine McDonald and her early life was not easy. According to some records, her parents were a washerwoman and vaudeville performer. Money was hard to come by and the amount of opportunities around her were few and far between. As a teenager, Baker took to dancing and began to travel with other vaudeville troupes to make a living. She married at the age of 13 but divorced less than a year later.

At the age of 15, she married another man – Willie Baker. Again, the marriage was shortlived, but she kept his surname for the remainder of her life. In the 1920s, Baker went to live in New York City to take her dancing career to new levels. The years she spent in the Big Apple were formative because she experienced the Harlem Renaissance first-hand. She was part of successful Broadway revues such as *Shuffle Along* with Adelaide Hall (1921) and *The Chocolate Dandies* (1924). Quickly, her seductive and risqué dances brought her great international recognition.

The dance troupe she was a member of gained the opportunity to tour Paris in 1925. France, at the time, was not as racially segregated as the United States. There, she was able to move freely, perform at the best venues and gain tremendous wealth, while Black women back home were still struggling to earn enough to live. At the tender age of 19, she made her debut dancing in *La Revue Nègre* on 2 October 1925. She frequently performed nude or semi-nude for French audiences. The exotic nature of her shows caught the attention of authors like Ernest Hemingway and artists including Picasso, for whom she became a muse.

Then, her stardom began to exceed even her wildest dreams. In 1925, she performed in her iconic banana-themed bikini during her 'danse sauvage'. The iconic performance led to a starring role in the silent film *Siren of the Tropics*

BOBINO
THEATRE DE LA CHANSON ET DU RIRE
JOSEPHINE BAKER
UN GRAND SPECTACLE DE
ANDRE LEVASSEUR

Thousands of fans mobbed the funeral of Josephine Baker after she died of a stroke at the age of 68

(1927) and launched a European tour amidst the rise of fascism on the continent. About three years later, the dancer made her first stop in Vienna around the same time Hitler was rising to power in Germany. Baker was met with hostile racism and extreme vitriol. Bigots lined the streets as she went to her venues. Posters dubbing her a 'Black devil' were pinned around the city, while she was also targetted because of her sexuality (it was no secret that Baker was emotionally entwined with both men and women). In 1937 she married a French-Jewish sugar broker named Jean Lion. Their marriage was seen as a threat by the anti-Semites Baker regularly encountered.

By 1940, Baker had achieved many things including starring in 12 movies and becoming

A SPY IN DAYLIGHT

The French Resistance was in need of heroes; Josephine Baker answered the call. At the outset of World War II, the Allies were outmatched by the German 'blitzkrieg'. France was quickly taken over and in desperate need of help. While many know of Baker's entertainment career, few know of her role as a Resistance spy.

Like millions of other Parisians, Baker fled the city and settled south in a chateau. Her refuge welcomed others fleeing the war-torn French capital. When Baker came into contact with Jacques Abtey, the head of French counter-military intelligence, she agreed to serve her new beloved country as an intelligence officer. "France made me what I am," she said. "I will be grateful forever. The people of Paris have given me everything… I am ready, captain, to give them my life. You can use me as you wish."

Baker hid in plain sight due to her celebrity status. She transported secret intel via music sheets. Messages were written in invisible ink akin to a James Bond film. The entertainer would get close enough to hear about plans and secret operations because the Nazis could not fathom the idea she would do espionage. Additionally, Baker was charitable. She sold her jewellery to raise money to feed those suffering in Paris. When the war was won, the songstress was presented with the Croix de Guerre and the Médaille de la Résistance, and named a Chevalier de Légion d'honneur for her bravery.

Josephine Baker pictured in 1945, wearing the uniform of the French Air Force

Baker was renowned for her elaborate - and revealing - costumes

an outspoken human rights activist. However, she was also an instrumental asset to the Allied forces. As a travelling singer and dancer, Baker performed in front of important figures in Nazi-occupied France during World War II. These powerful men underestimated her and would often speak freely about top-secret operations. She relayed the information she gathered to leaders of the French Resistance and helped level the playing field for the Allies.

After the war, Baker moved back to the United States with her newfound wealth and great influence as a cultural icon. But the welcome she hoped for never came; she returned to her homeland only to be met with segregation and racism. Baker often refused to perform for segregated crowds, forcing clubs vying for her presence to integrate immediately. In fact, she became an active member of the National Association for the Advancement of Colored People (NAACP). "You know, friends, that I do not lie to you when I tell you I have walked into the palaces of kings and queens and into the houses of presidents," she said at the March on Washington in 1963, "and much more. But I could not walk into a hotel in America and get a cup of coffee, and that made me mad."

Her activism extended to the LGBT community, and she was outspoken about gay rights at a time when it was still taboo to be in a gay relationship.

Baker's legacy as an entertainer went beyond the stage. She adopted 12 children from several countries, describing her family as her 'rainbow tribe'. The Black Venus died in Paris on 12 April 1975. She was given full French military honours at her funeral, which was attended by thousands.

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BENJAMIN ZEPHANIAH

Armed with the pen and an even stronger voice, Benjamin Zephaniah took the British literary scene by surprise

WRITTEN BY CHIARA NNANNA-DIKEOCHA

In the 1980s, during a time of heightened racial tensions, discrimination and unemployment in the UK, Benjamin Zephaniah became a powerful voice for the Black British community. Distinct from the poets typically celebrated in Britain, Zephaniah created a space for himself and cemented it with his craftsmanship in poetry, prose and music.

Born on 15 April 1958, Zephaniah grew up in Handsworth, Birmingham, a place he has fond memories of, calling it the "Jamaican capital of Europe". It was here that he made a name for himself as an outspoken, politically aware teenager. He finished school at 13 years old, and by 15 his poetry had amassed a large local following. His pieces touching on issues such as racism and class resonated deeply with the city's Black and Asian population.

Although he enjoyed the support he received from his local community, the poet grew tired of preaching about racial injustice to Black people. He felt that his message wasn't reaching the majority, White, British population, and therefore missed the very people who needed to hear it. To change this, Zephaniah moved to London at the age of 22. There, the writer joined a small publishing co-operative called Page One Books, which promoted poets driven by a strong sense of community. They successfully published his first collection, *Pen Rhythm*, in 1980, which captured the attention of the British public and publishers alike.

Zephaniah's mastery of the written word was apparent, but it was his spoken word that took centre stage and catapulted him to international fame. Despite the immense success of his first and second collection (*Dread Affair*), he was adamant that his work was best expressed orally. Drawing inspiration from the dub poetry of Jamaica, Zephaniah began performing his poetry at live events. The social and political commentary in his work, alongside the animated style of dub, made Zephaniah's work incredibly appealing and accessible to a large audience. From school children to degree-educated adults, Zephaniah's unique voice and flow captured the attention of many. In education, he struggled with dyslexia and was labelled by teachers as unintelligent. Little did they know that Zephaniah would greatly surpass their expectations with his incredible gift for storytelling.

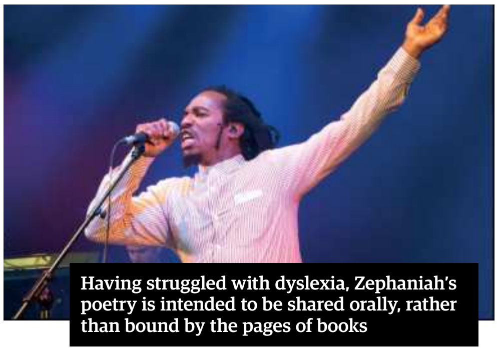
During the 1980s, his poetry could be heard at protests, gatherings and club nights, becoming a source of entertainment and inspiration for many. His work fed into the spirit of change among marginalised people from Black, Asian and lower-class communities. His contemporaries and those that came after him regarded him as a highly influential and vocal figure, speaking out loudly against systems of oppression. As his performances gained traction, he soon became the most filmed, photographed, and televised poet in the UK. If he wasn't on Channel Four, he could be found in the newspapers. With the eyes of the nation on him, he spoke honestly and boldly on a range of issues such as race, war, veganism and the environment. A fundamental part of his Rastafarian beliefs was a respect for nature and the protection of human life. Consequently, Zephaniah committed himself to activism, with the intent of bettering the world around

AN OBE? NO THANKS

In November 2003, Benjamin Zephaniah was awarded an Order of British Empire Award (OBE). He was chosen by the Queen for his impressive literary contributions to society. For Benjamin Zephaniah, this was not something to be proud of. He rejected the OBE without hesitation and spoke publicly about his decision. To him, the OBE was a symbol of the British Empire, and its brutal oppression of Black and Brown people globally. Accepting an OBE would have been an endorsement of the very thing he had spent his career criticising. The poet received public backlash, but was also shown solidarity across the globe, receiving 5,000 letters from supporters.

In the eyes of Zephaniah, the ones who deserve praise are the ordinary, everyday people who use their voices to speak out against injustice.

When Zephaniah was offered an OBE, he wrote in *The Guardian*, "no way Mr Blair, no way Mrs Queen. I am profoundly anti-empire"



Having struggled with dyslexia, Zephaniah's poetry is intended to be shared orally, rather than bound by the pages of books

him. This attitude gravitated people towards him. From the former Yugoslavia to Zimbabwe, Zephaniah left a major impression wherever he visited. In 1991, he went on an international tour spanning all continents of the world. Over the 22 days, he managed to touch down in various countries including South Africa, India and China. He named these places as his most memorable tours, explaining that he felt most at home in places where the oral tradition was still heavily practised and valued.

As his dub poetry gained popularity among young people, Benjamin Zephaniah decided to directly address them in his work. His novels *Face* (1999), *Refugee Boy* (2001) and *Gangsta Rap* (2004), tackled contemporary issues of racism, xenophobia, bullying and war. By placing teenagers at the centre of his realistic narratives, Zephaniah presented young adults with an honest and thoughtful exploration of the world around them. The popularity of his stories among teenage boys showed that they would happily read when presented with stories that were engaging and reflected their experiences. Unafraid to highlight the harsher elements of growing up, Zephaniah instilled a sense of resilience in his audience, as his characters were able to persevere through adversity. Many people, including rapper Loyle Carner, have cited him as an inspiration. The rawness and depth of his writing have empowered a generation of readers, writers and performers.

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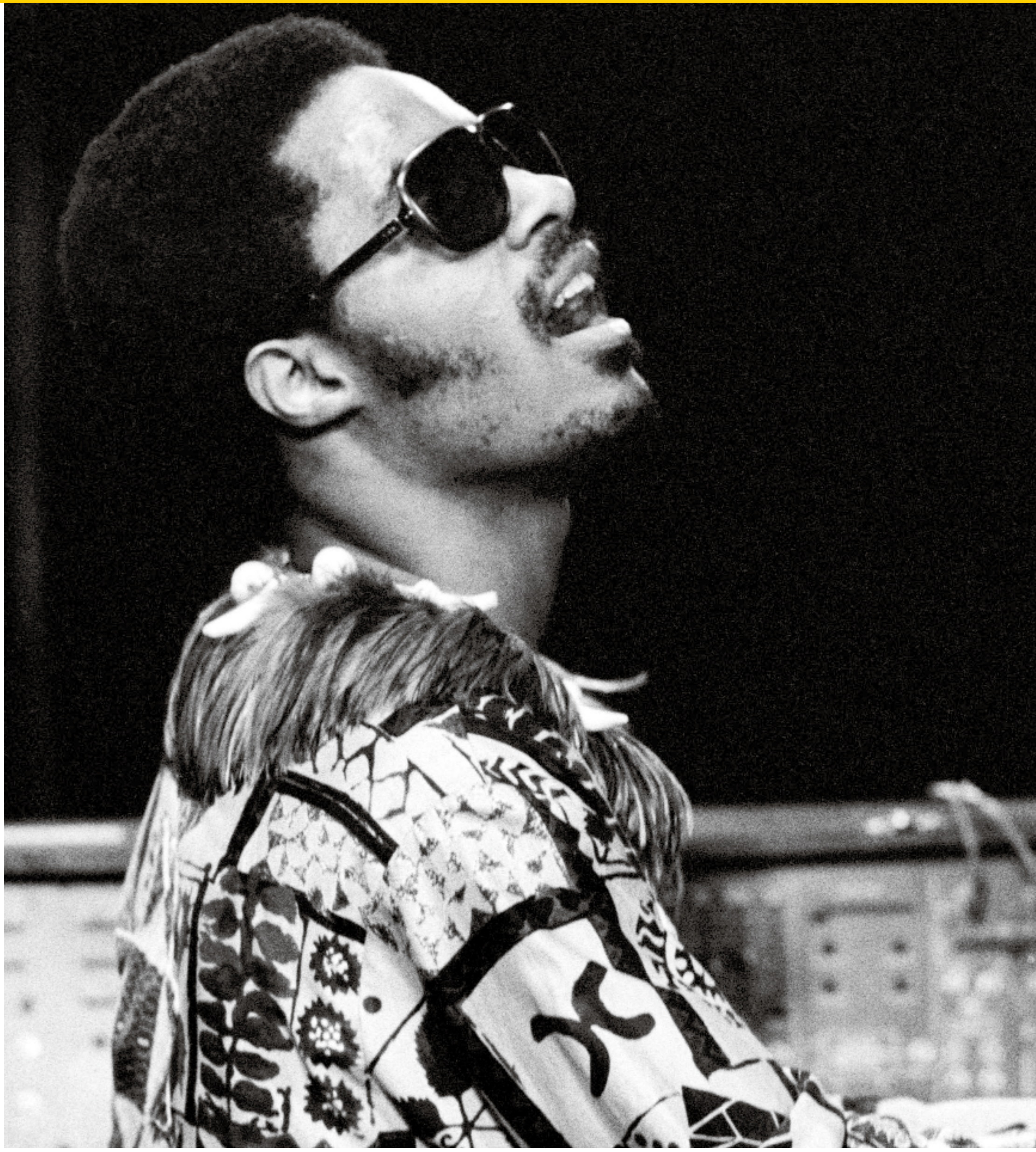


STEVIE WONDER

The harmonica-blasting, drum-beating, keyboard-playing child prodigy from Detroit who became the undisputed and audaciously ambitious master of soul

WRITTEN BY **BEENA NADEEM**

In the rundown streets of 1950s inner-city Detroit, residents would often wonder where the soulful sounds being belted out were coming from. It didn't take long for them to find out, as little Stevland Judkins soon became a musical prodigy renowned within his neighbourhood. At just five years old, he was copying songs off the radio, and by the time he was eight, could perform with awe-inspiring talent on the piano and drums. Rolled in with this, Stevland could sing the spires off the churches he sang in. Unsurprisingly, it wasn't long before he was noticed. By the age of 11, he had signed a contract with Motown and was named Little Stevie Wonder. Wonder would go on to become one of the greatest and most visionary musicians of the late 20th century, redefining the very essence of soul.

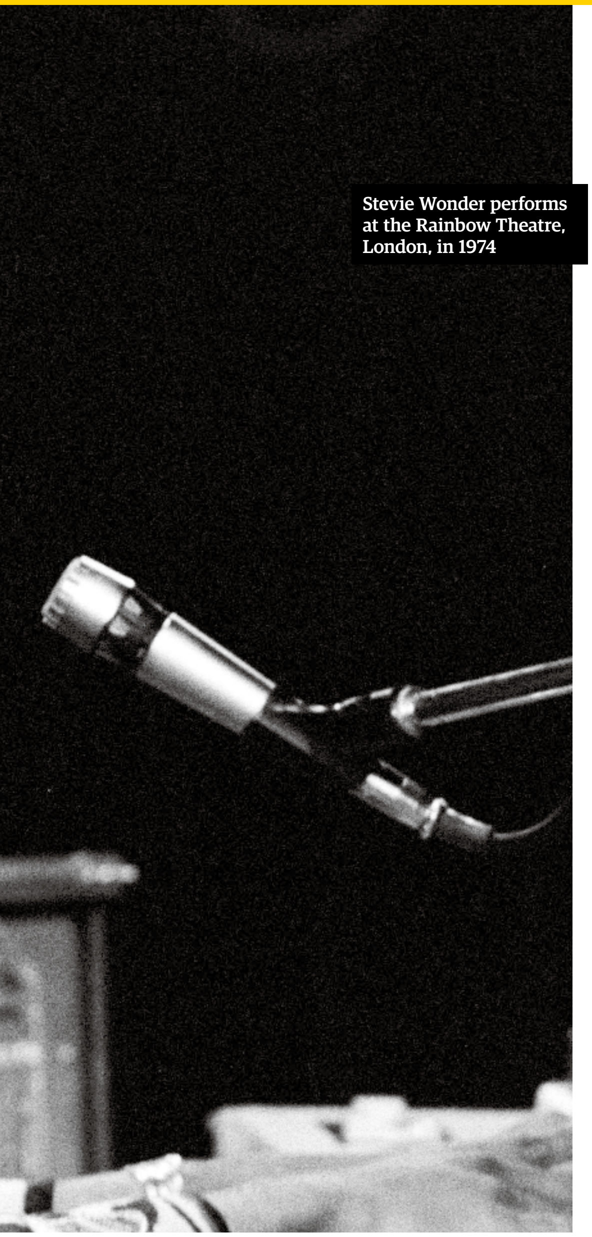
Wonder went on to win an astounding 25 Grammys – the most ever awarded to a male solo artist, selling nearly 20 million albums and with it earning the respect of almost every musical giant from Prince to Elton John. In a career spanning more than 50 years, he's survived car crashes, death threats and a premature birth which left him fighting for his life and, ultimately, blind.

Stevie's mother, Lula Mae, met his father, Calvin Judkins, when she was a teenager. A man 30 years her senior, he was an abusive drunk, gambler and pimp. At the age of 17, Stevie became Lula's third pregnancy. He was born two months early, weighing under four pounds. The oxygen pumped into his incubator irreparably damaged his retinas. But for Stevie, blindness has never held him back. He once described his ability to see colours in music (synaesthesia) as something that gives his songs extra dimension.

On his first Motown tour in 1962, Stevie was a hit. This early experience also exposed him to the prejudice of the Deep South. As the tour bus passed areas for 'Whites only' en route to Birmingham, Alabama, it was repeatedly shot at.

By 1963, he had released the chart-topping hit *Fingertips*. The album *Recorded Live: The 12 Year Old Genius* later went on to become number one, as did a song he wrote for Smokey Robinson, *The Tears of a Clown*. There was a break before his 15th year, when Wonder's voice matured with a power and versatility, before releasing *Uptight (Everything's Alright)*. Between 1966 and 1969 came short successes penned with his mum, such as *I Was Made to Love Her*.

Still going strong, Wonder performs during a Joe Biden campaign rally in 2020



Stevie Wonder performs at the Rainbow Theatre, London, in 1974

With the end of the 1960s came a change of direction and a break from Stevie's more euphoric vibe. His 1971 album *Where I'm Coming From* was reflective – perhaps unsurprising against the backdrop of the Vietnam War, police brutality and the assassination of Martin Luther King Jr. It also included the distinctive Hohner clavinet, the electric keyboard which firmly established him as the king of funk.

At just 21, Stevie left Motown and headed to New York. Here, he began experimenting with futuristic, electronically created sounds in what would become known as his classic period. It resulted in the 1972 album *Music of My Mind* and later the same year the incredible *Talking Book*, featuring timeless tracks *Superstition* and *You Are the Sunshine of My Life*. He was relishing his musical freedom, and in 1973 he released one of his career centrepieces, *Living for the City*, a narrative about injustice. He went on to re-sign with Motown, released *Innervisions*, and developed his own music empire, all by the tender age of just 23.

But months later, in August 1973, Wonder was injured in a car accident, leaving him in a coma for four days. Amazingly, just a year later, he released the upbeat album *Fulfillingness' First Finale* and was awarded three Grammys. Now, at just 24, he was rich beyond his dreams – having sold an estimated 40 million records.

After a two-year break, he launched the masterpiece *Songs in the Key of Life*, astounding audiences and musicians alike, tackling themes of the day, as well as interweaving elements of Latin, jazz, gospel, Hare Krishna chanting and singing in Spanish and Zulu. It also included his trademark polyphonic Yamaha GX synthesiser, with its hefty price tag of $40,000 in 1975, enabling the album to take on a whole new dimension of sounds.

He slowed down a little after this, throwing himself into causes such as AIDS research and the anti-apartheid movement, released more albums, which failed to hit the heights of his earlier works, and had a number of hit singles, such as *Ebony and Ivory* and *Part-Time Lover*. He collaborated with the likes of Sting and the Eurythmics, and penned *Happy Birthday* as part of a campaign to have Martin Luther King's birthday become a US national holiday.

In 1998, he was named a UN Messenger of Peace and was awarded a Presidential Medal of Freedom by Barack Obama in 2014 for his contributions to civil rights and music. In October 2020, Wonder announced he would leave Motown Records after almost six decades and released two new songs, which he performed for the first time at a campaign rally for Joe Biden ahead of the 2020 US election – proving that even at 70 years old, he's still got it.

A teenage Stevie Wonder during his early years at Motown

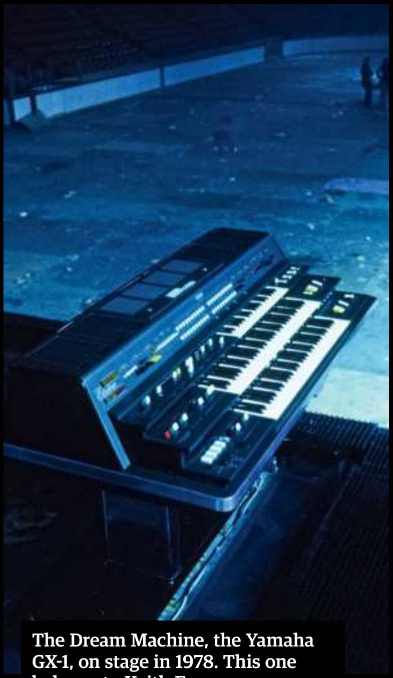
© Getty

STEVIE'S DREAM MACHINE

The Yamaha GX-1 was never meant for public consumption – it was more of a testbed for Yamaha to explore future sound making. But Wonder called it his Dream Machine, and with it took his music into a new experimental stratosphere that was incredibly successful and defining.

It was Yamaha's first big polyphonic analog synthesiser and it was no wallflower, featuring a triple-tiered keyboard and chromed pedestals, along with an eye-watering price-tag of around $40,000 (in the 1970s). Less than ten were made, and most of them owned by musical Goliaths such as ABBA, Hans Zimmer, Keith Emerson and now James of the Aphex Twin to name a few.

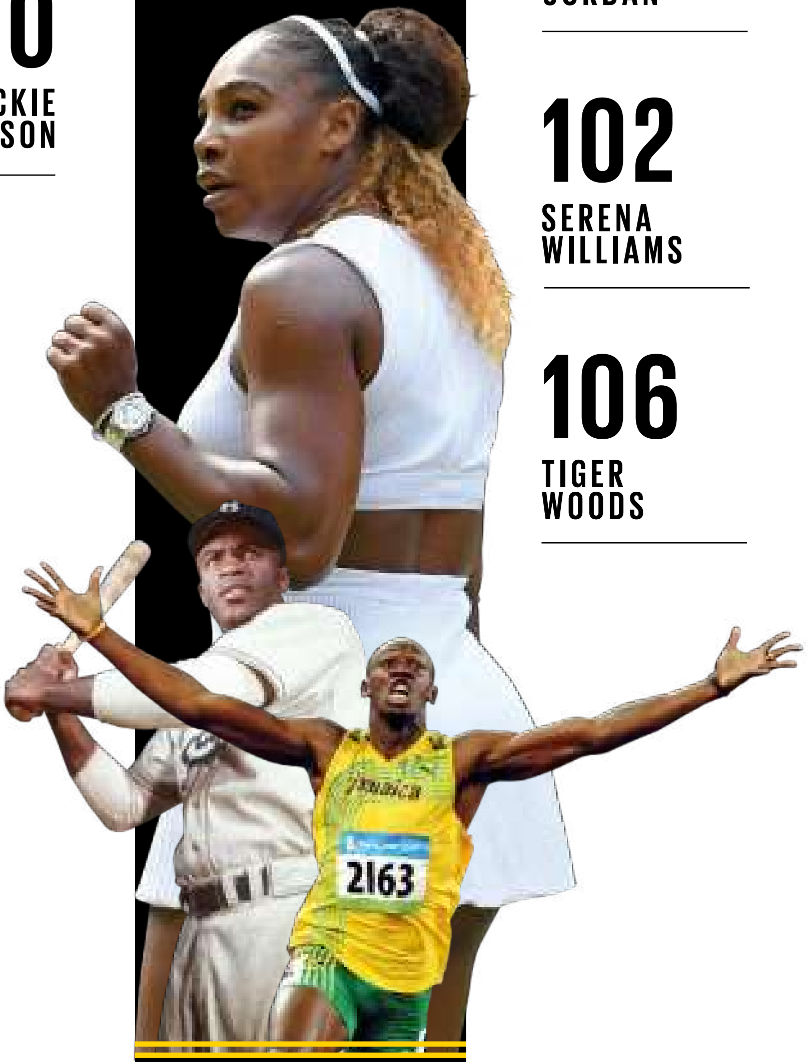
It boasts some 184 keys and sounds can be shared and layered or split up among the different keyboards, enabling Wonder to create the lush musical narratives that could sound like a whole orchestra, and became the turning point for his most ambitious album in 1976: *Songs in the Key of Life*. He used it again in the tepidly received 1979 soundtrack album *Journey Through 'The Secret Life of Plants'*. Wonder apparently bought two, one of which sits at Madame Tussauds in Las Vegas.



The Dream Machine, the Yamaha GX-1, on stage in 1978. This one belongs to Keith Emerson

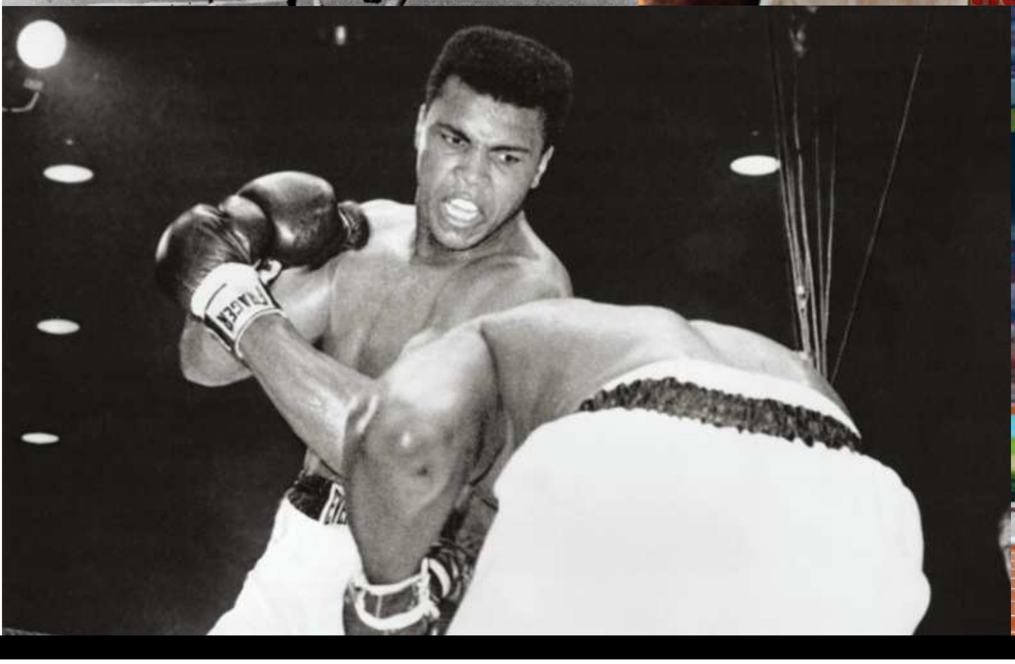
SPORTS

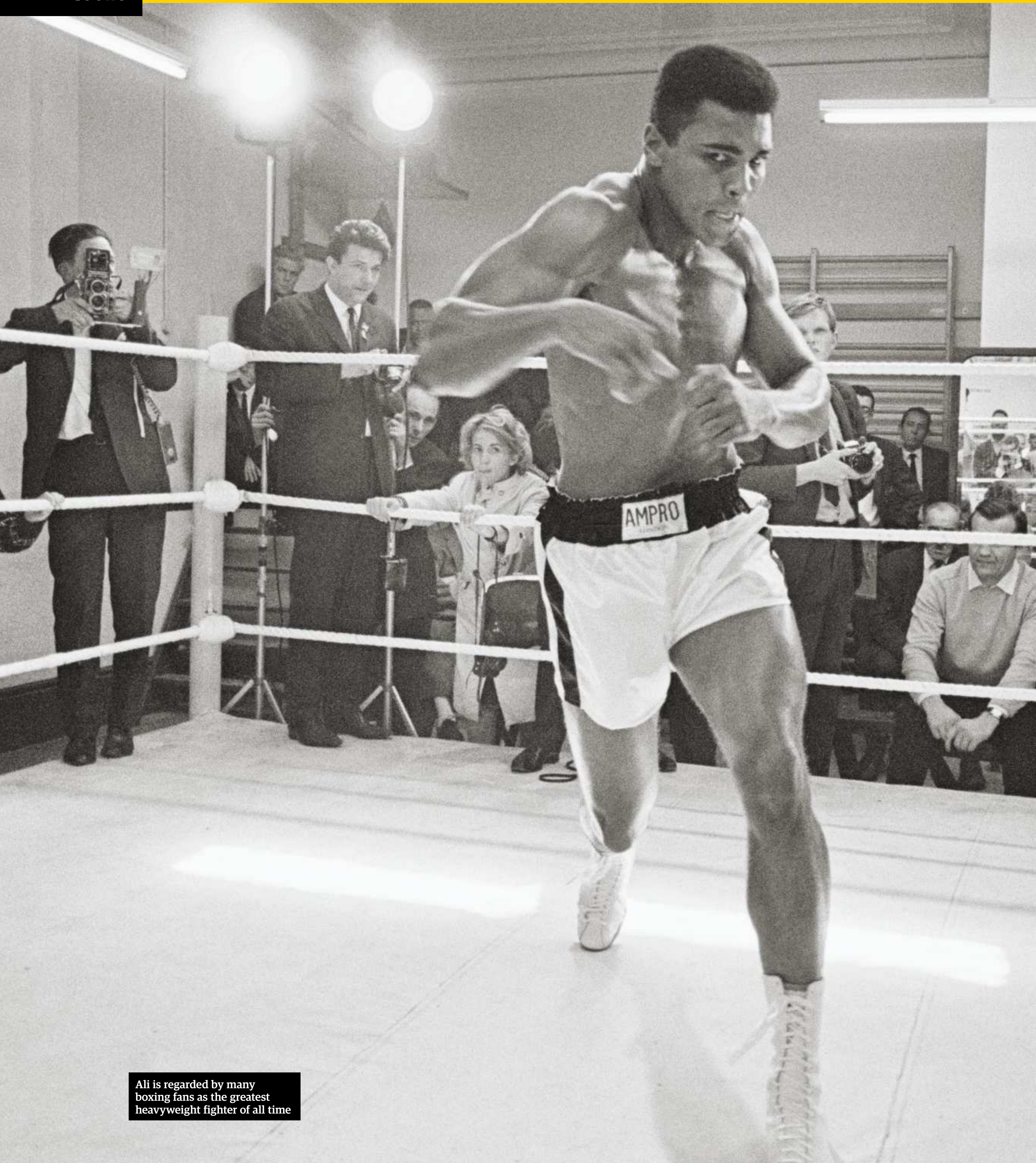
88 MUHAMMAD ALI
92 COLIN KAEPERNICK
94 JESSE OWENS
96 MICHAEL JORDAN
100 JACKIE ROBINSON
102 SERENA WILLIAMS
104 USAIN BOLT
106 TIGER WOODS
108 PELÉ



BLACK ICONS

1998 NBA Finals





Ali is regarded by many boxing fans as the greatest heavyweight fighter of all time

MUHAMMAD ALI

Controversial and outspoken but always entertaining, Ali fought not just his opponents in the boxing ring but the society he lived in

WRITTEN BY **DAVE ROOS**

There he goes again. Every night, the same tall, serious boy running up and down the empty streets of racially segregated Louisville, Kentucky, wearing heavy steel-toed boots and jabbing at the thick summer air with intense concentration. His name is Cassius Clay, a quiet 15-year-old Baptist boy who attends Central High School. Day in, day out, all the kid thinks about is boxing. He trains by racing the city bus along its route. He doesn't drink alcohol or smoke, but religiously downs a training cocktail of milk and raw eggs.

They say that he's going to be a champion one day. And to watch him train night after night, as he makes another lap down Greenwood Avenue to the Ohio River and back, sparring with invisible foes and smiling through the pouring sweat, you might just believe them.

Born to a humble sign painter and a housekeeper, Cassius Marcellus Clay Jr came to boxing through a lucky accident. When he was 12 years old, he rode his shiny new bike to a local street fair. While young Clay enjoyed the free balloons and ice cream, his bike was stolen. In tears, he sought out a police officer to report the crime. The officer on duty was Joe Martin, who happened to run the local boxing gym. When 40-kilogram (89-pound) Clay vowed to 'whup' the bike thief, Martin replied, "Well, you better learn how to fight before you start challenging people who you're gonna whup."

For the next six years, Clay all but lived at Martin's Columbia Gym. Martin said he was "easily the hardest worker of any kid I taught". Clay grew to a muscle-bound 1.9 metres (six foot, three inches) and grew even more in confidence. Winning fight after fight, he worked his way up the amateur ranks to win the national Golden Gloves Tournament of Champions as a heavyweight in 1960 aged 18. It was under Martin's tutelage that Clay developed his phenomenal leg strength and trademark 'floating' footwork that dazzled and exhausted opponents.

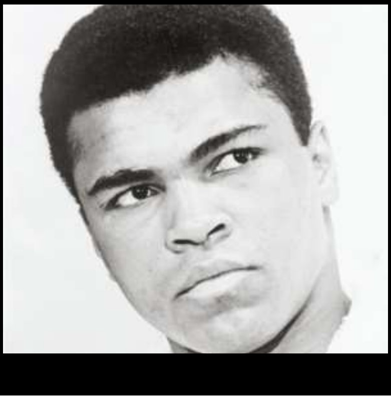
The young champ won a spot representing the United States in the 1960 Olympics that were held in Rome, Italy, but almost didn't make the trip. Deathly afraid of flying, Clay only boarded the plane after buying a parachute at an army surplus store and strapping it to his back. In a glimpse of his future greatness, Clay clobbered his Polish opponent in the three-round gold medal match in the light-heavyweight division. No longer the shy kid from Louisville, Clay won the nickname 'The Mayor of Olympic Village' for his magnetic personality.

Clay returned to America an Olympic champion, riding in parades in New York City and receiving a hero's welcome at his former high school in Louisville. But some things hadn't changed. Even with a gold medal hanging around his neck, Clay was refused service at a 'Whites only' local restaurant.

In late-1960, Clay signed his first professional contract, buying his mother a pink Cadillac with part of his $10,000 signing bonus. He also took on a new trainer in Miami Beach, Florida, and crushed his first six professional opponents - three by knockout. At his seventh fight in Las Vegas, Nevada, Clay met the professional wrestler 'Gorgeous George' Wagner. When someone jokingly suggested a brawl, George shouted, "I'll kill him! I'll tear his arms off! I'm the greatest wrestler in the world!" Impressed by Gorgeous George's audacious self-promotion, Clay vowed he too would talk his own way to fame and fortune.

In February 1964, Clay was a trash-talking, undefeated 22-year-old known as 'The Louisville Lip' when he first earned a shot at the

CLAY TO ALI



"Cassius Clay is a slave name. I didn't choose it and I don't want it," the 22-year-old champ said in 1964, days after his shocking defeat of Sonny Liston. "I am Muhammad Ali, a free name – it means beloved of God – and I insist people use it when people speak to me and of me."

In many ways, Muhammad Ali's decision to join the Nation of Islam (NOI) and change his name was a direct result of his upset victory against Liston. Before the fight, the Prophet Elijah Muhammad had publicly decried boxing as a violent sport against the teachings of Islam, even though Malcolm X – the NOI's spokesman – had been grooming the brash young fighter to join the controversial cause of Black militancy. But after Ali's underdog victory, the prophet embraced the outspoken champion, seeing him as a celebrity figure who could bring more Black youth into the fold. Malcolm X – who never received an Arabic name like Ali – was expelled from the NOI soon after Ali joined the organisation, and Ali was forced to reject his friend and mentor. Decades later, Ali lamented, "Turning my back on Malcolm was one of the mistakes that I regret most in my life." Malcolm X was assassinated four days shy of the one-year anniversary of Ali's victory over Liston.

"EVEN WITH A GOLD MEDAL AROUND HIS NECK, CLAY WAS REFUSED SERVICE AT A 'WHITES ONLY' LOCAL RESTAURANT"

heavyweight title against Sonny Liston in Miami Beach, Florida. Despite being the underdog, Clay "shook up the world" (his words) by defeating the ageing champ in a unanimous decision.

But what really shook up the sporting world wasn't the upset victory, but Clay's announcement the very next day that he had joined the controversial Nation of Islam (NOI) and changed his name to Cassius X – a refutation of his 'slave name'. As far back as high school, Clay had shown an interest in the notorious Black Muslim Movement, but it was through his friendship with Malcolm X – the influential civil rights figure – that Clay became politically active. Soon after Clay announced his membership in the NOI, the Prophet Elijah Muhammad renamed the heavyweight champ Muhammad Ali.

The public backlash against the name change was intense. What the world saw was a self-styled loudmouth who unabashedly called himself the greatest on the planet, then joined a religious sect fuelled by racial outrage, and changed his name to the foreign and 'threatening' Muhammad Ali. Most journalists in the sports press refused to write Muhammad Ali in print.

Despite the controversy, Ali met Liston for a rematch in 1965. Greeted with boos from the crowd in tiny Lewiston, Maine, Ali would punctuate his previous decision with a jaw-rattling knockout punch that dropped Liston to the canvas just two minutes into the first round. The black-and-white photo of Ali standing triumphant above the felled Liston – Ali still daring Liston to get back up – is one of the most iconic sports images of all time.

With this decisive victory, Ali retained his title as heavyweight champion of the world – a title he would defend eight times over the next three years. But his victories in the ring were often overshadowed by his losing battle with the United States Army. Ali was drafted in 1964 with an understanding that he would serve as an entertainer and spokesperson, rather than an infantry fighter. However Ali refused to enlist. In 1966, Ali claimed 'conscientious objector' status, arguing that his religious beliefs prohibited him from serving in Vietnam or any other 'Christian' war, stating he had nothing against the Viet Cong.

In 1967, Ali attended his army induction ceremony, but refused to step forward after his name was called. Ali was one of the first public figures to oppose the Vietnam War, but his refusal to enlist was a felony under US law, punishable by a $10,000 fine and possible jail time. Ali appealed his case to the local draft board, but was immediately stripped of his heavyweight title and boxing licence. The draft board rejected Ali's appeal for conscientious objector status, but Ali's lawyers took the case all the way to the US Supreme Court, where Ali was finally vindicated by a unanimous decision to reverse the draft board's ruling.

The Supreme Court ruling came in 1971, a full three and a half years after Ali had been stripped of his title. The champion was robbed of some of his best fighting years, and he returned to the ring with a massive chip on his shoulder. On 8 March

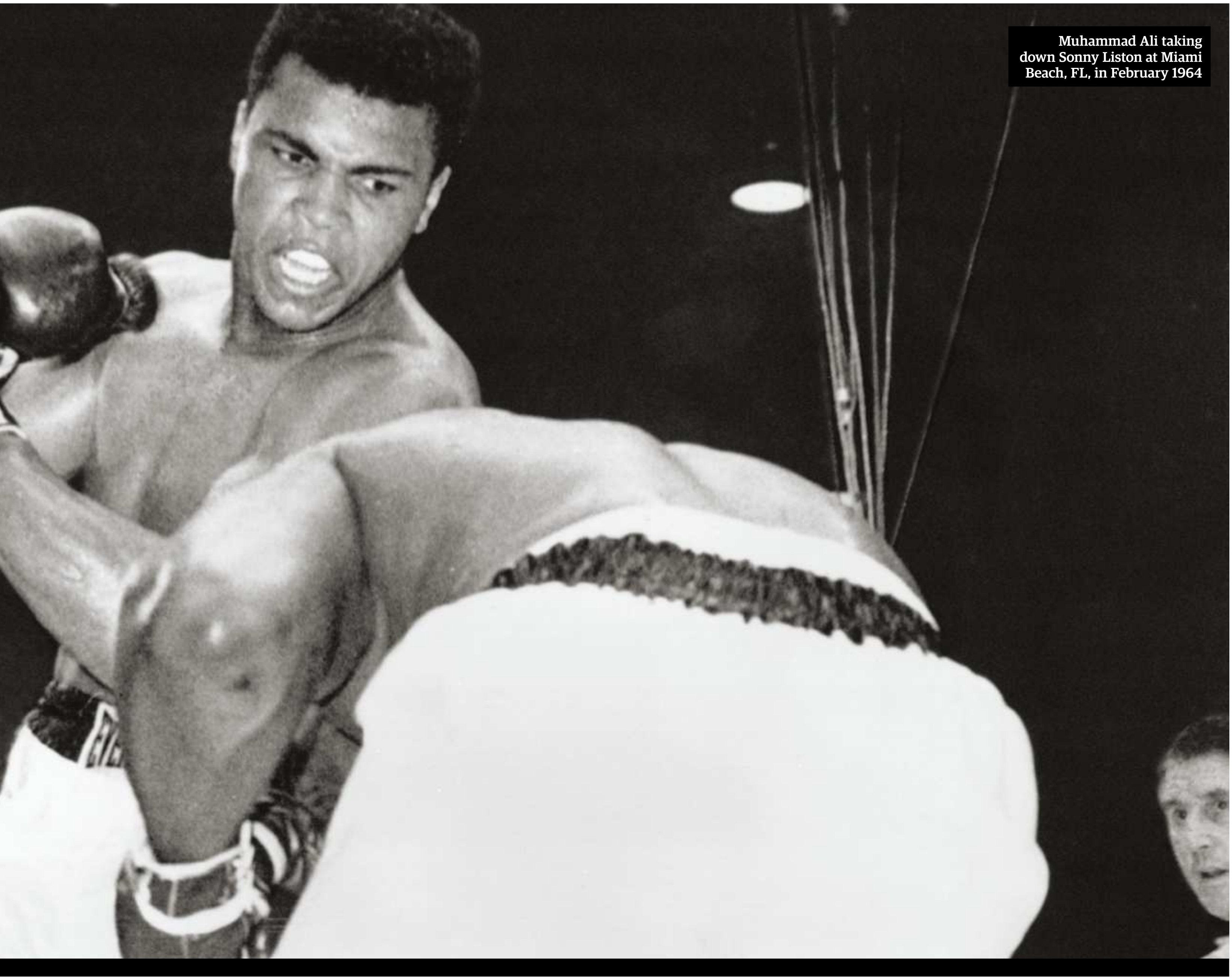
1971, Ali challenged Joe Frazier, a bruising fighter who Ali would battle three times over the next four years. This first bout, dubbed the 'Fight of the Century', would end in a 15th-round knockout of Ali - one of only five career losses.

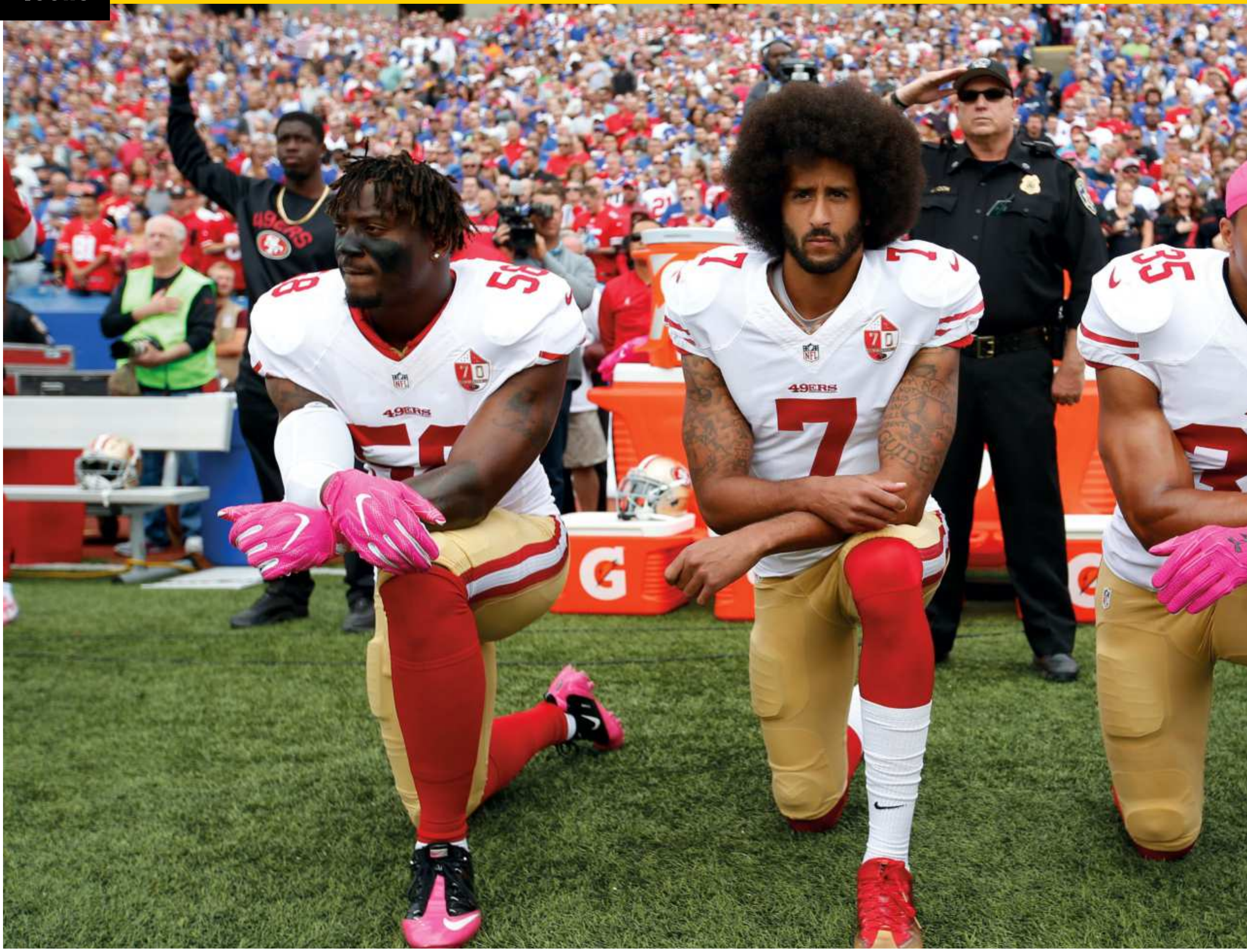
Over the next two years, Ali would return to defeat Frazier - a favourite target of the champ's poetic insults in the press - and finally take on the much younger, seemingly invincible George Foreman in 1974's infamous 'Rumble in the Jungle' in Kinshasa, Zaire (now the Democratic Republic of the Congo). Ali arrived in Africa to the cheers of adoring throngs, who screamed, "Ali, boma ye!" ("Ali, kill him!") wherever he went.

From the start, Ali knew he didn't have the strength to equal the young muscle of Foreman, the reigning champ, so he devised a strategy to tire him out. Dubbed the 'rope-a-dope' tactic, Ali spent much of the first seven rounds against the ropes, protecting his face and letting Foreman pound away at his body. Then, in the eighth round, Ali straightened up, dodged a lunging jab from the exhausted Foreman and unleashed with a lightning-fast combination of punches, the final shot square on the champ's surprised jaw, dropping him to the mat for a knockout.

In 1975, Ali and his showman manager, Don King, scheduled another overseas fight: the third and final match-up with Smokin' Joe Frazier called the 'Thrilla in Manila'. Both past their prime, the champs pounded each other mercilessly for 14 rounds in the oppressive heat. The brutal beating opened a gash under Frazier's eye and the ring doctor called the fight for Ali. Ali would complete another legendary three-match series with Ken Norton, eventually winning back the world heavyweight title for an unprecedented third time against the young Leon Spinks in 1978.

By the time Ali retired in 1981, he was known as much for his personality outside of the ring as his record-breaking exploits in it. He was more than a sports hero; he was an outspoken civil rights leader, deified global celebrity, a man who stood up for his beliefs - even when it cost him the sport that he loved and the title he suffered so much to earn. In 1999, both Sports Illustrated and the BBC named Ali the sportsman of the century. Diagnosed with Parkinson's disease in 1984, Ali still remained active in his later years but finally passed away in 2016 at the age of 74.


Muhammad Ali taking down Sonny Liston at Miami Beach, FL, in February 1964



COLIN KAEPERNICK

By taking a knee to protest police brutality and systemic racism in the United States, Colin Kaepernick sacrificed his NFL career for his principles

WRITTEN BY **RASHAD GROVE & DAN PEEL**

Following the murder of George Floyd in May 2020 at the hands of White police officer Derek Chauvin, protests exploded onto the streets of cities across the US and around the world. Among the protesters were a host of celebrities, sports stars and organisations, who either marched in solidarity or spoke out in support of the Black Lives Matter movement, a stance that received widespread support.

However, just a few years earlier, NFL quarterback Colin Kaepernick received a very different response after refusing to stand during the US national anthem to highlight the systemic racism and police brutality experienced by Black people in the United States. His bold and principled one-man protest would thrust him into the spotlight in a way that his touchdown passes never had, exposing him to abuse and ultimately costing him his career.

Kaepernick (centre) became the face of Nike's 30th anniversary Just Do It ad campaign, which featured the slogan, "Believe in something. Even if it means sacrificing everything"

Colin Rand Kaepernick was born on 3 November 1987 in Milwaukee, Wisconsin. His mother Heidi Russo was just 19 years old when she gave birth. She'd split with his father when they discovered she was pregnant and had debated giving him up for adoption throughout the pregnancy. After being introduced to Rick and Teresa Kaepernick by a friend, Russo decided that Colin would be better off with them and he was adopted by the couple as a baby.

At the age of four, he moved to California with his family, and it wasn't long before his love of sport became apparent. At eight years old, he began playing youth football, and just a year later he got his chance to be the starting quarterback on his youth team thanks to his strong throwing arm, an attribute which also made him a feared baseball pitcher in high school. During his time at John H Pitman High School, Kaepernick excelled in American football, basketball and baseball, all while maintaining impressive academic grades. But football was his first love. However, despite all of his athletic success and undoubted ability, he was overlooked by the major colleges for what was perceived to be a poor throwing technique.

Kaepernick finally got his break after attending a tryout at the University of Nevada. He was offered a scholarship and enrolled in 2007. Although he was recruited to play safety, when he got his chance to start at QB in his freshman year following an injury to the team's starter, he grabbed it with both hands. After spending four years in Nevada and setting several school records, Kaepernick was picked up by the San Francisco 49ers in the 2011 NFL Draft.

After playing as the backup QB during his rookie season, Kaepernick once again grasped his opportunity when it came along. An injury to long-time starter Alex Smith saw him take over under center in 2012, and the following season Kaepernick led the 49ers to Super Bowl XLVII, where they lost out narrowly to the Baltimore Ravens. The next few seasons were largely uneventful for Kaepernick and the 49ers.

However, that all changed in the 2016 season. Following the fatal police shootings of Alton Sterling and Philando Castile in July 2016, and the acquittal of the police accused of killing Freddie Gray, Kaepernick decided to use his platform to take a stand - or rather a knee - in protest.

In a preseason game, Kaepernick refused to stand for the US anthem. When questioned by the media, he stated, "I am not going to stand up to show pride in a flag for a country that oppresses Black people and people of colour. To me, this is bigger than football and it would be selfish on my part to look the other way. There are bodies in the street and people getting paid leave and getting away with murder."

He continued his protest throughout the season, refusing to stand for the anthem until there was significant change for minorities in America. While he received some support, the backlash was fierce, with Kaepernick facing criticism from politicians, fans, NFL players and the media. Yet he refused to back down.

Kaepernick became a free agent at the end of the season but was unable to find a new team. In October 2017, he filed a lawsuit against the league and its owners, claiming they had "colluded to deprive [him] of employment rights in retaliation for [his] leadership and advocacy for equality and social justice, and his bringing awareness to peculiar institutions still undermining racial equality in the United States". The two sides reached a settlement in 2019.

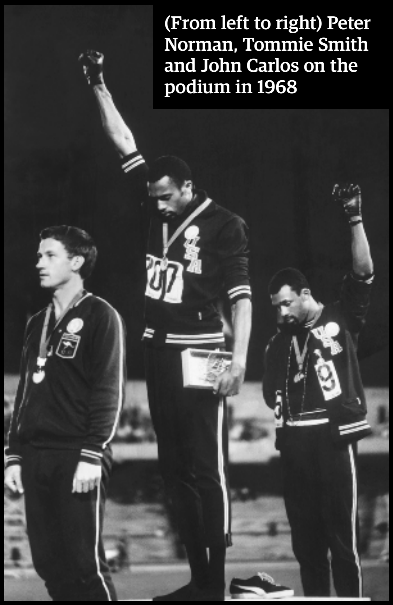
While Colin Kaepernick is unlikely to play another game in the NFL, he can be proud of the platform he created for other Black athletes to speak out and protest against racial injustice.

PROTEST AT THE OLYMPICS

One of the most iconic images in the history of the Olympics came during the 1968 Olympic Games in Mexico City. African American athletes John Carlos and Tommie Smith made headlines around the world as they took to the podium for their medal ceremony, raising their black-gloved fists as the United States national anthem played.

Like Kaepernick taking the knee, the protest was primarily in response to the plight faced by Black people in the United States. Following the assassinations of Malcolm X in 1965 and Martin Luther King a few months before the Olympics, the Civil Rights Movement had lost some of the momentum of the early 1960s. While huge strides had been made, there remained plenty still to do. "We were concerned about the lack of Black assistant coaches. About how Muhammad Ali got stripped of his title. About the lack of access to good housing and our kids not being able to attend the top colleges," Smith explained in later years.

While the third man on the podium, Australian silver medalist Peter Norman, was sympathetic to their protest, Smith and Carlos were heavily criticised for the gesture back home in America, where they faced abuse on their return and their families were subjected to death threats.



(From left to right) Peter Norman, Tommie Smith and John Carlos on the podium in 1968

JESSE OWENS

African American Jesse Owens won four gold medals at the 1936 Summer Olympics in Berlin and shattered the Nazi myth of Aryan racial supremacy

WRITTEN BY **MICHAEL HASKEW**

The son of an Alabama sharecropper and grandson of slaves, James Cleveland Owens picked cotton and worked in a shoe repair shop to help support his family and discovered as a boy that he savoured the freedom of the sprint, the burst of speed, and the competitive race.

He was born on 12 September 1913 in Oakville, Alabama, the youngest of ten children of Henry Cleveland Owens and Mary Emma Fitzgerald Owens. When he was nine years old, the family moved to Cleveland, Ohio, in search of a better life. The Owens were among millions of African Americans who did the same during the Great Migration of the early-20th century. When he arrived at school, his teacher asked his first name, and the boy responded, "JC". She misunderstood and recorded his name as "Jesse." For the rest of his life, he was known as Jesse Owens.

Because Jesse had to work after school, Charles Riley, his coach at Fairmount Junior High, allowed him to practise in the morning. In later years Owens attributed much of his success to Riley. Jesse went on to star in track and field in high school, setting records in the 100-yard and 200-yard dashes and the long jump. He attended Ohio State University and earned the nickname of 'Buckeye Bullet'. On 25 May 1935, at

A gifted athlete, Jesse Owens rose from poverty to become a four-time Olympic champion at the 1936 games in Berlin

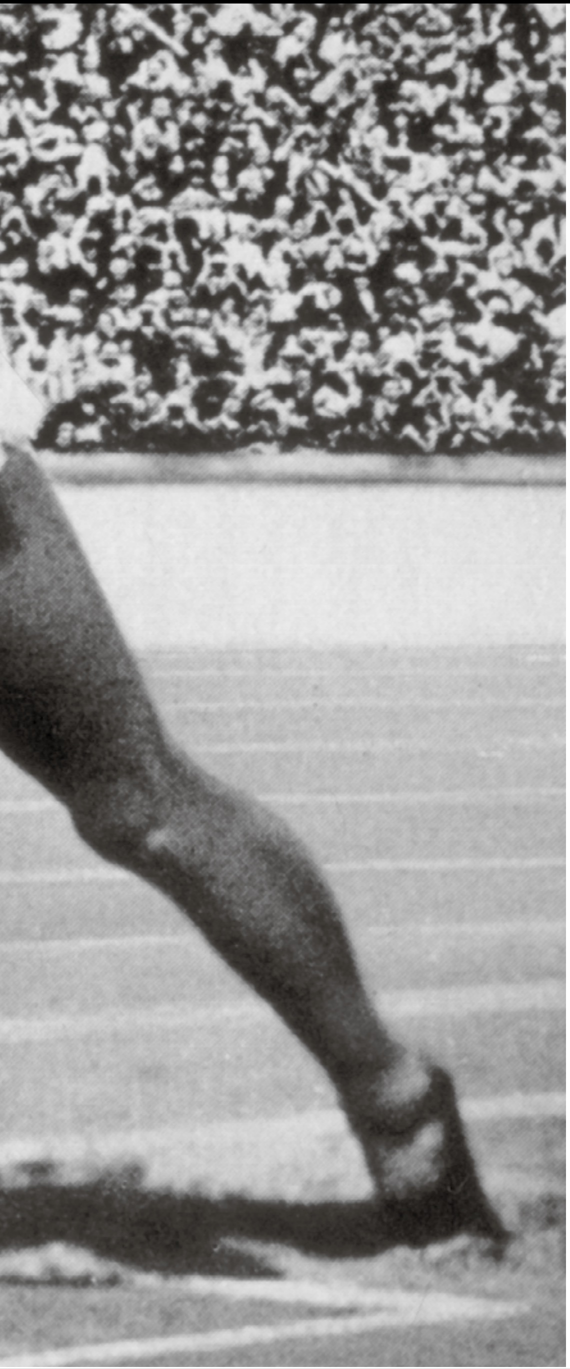
A HITLER HANDSHAKE?

Controversy still clouds the question as to whether Führer Adolf Hitler shook the hand of Olympic champion Jesse Owens after Owens won four gold medals in Berlin. Some accounts state plainly that Hitler had initially greeted German champions only, and Olympic officials asserted that he should shake the hand of every champion or none at all. In response, it is said, the Führer chose the latter option and often departed events prior to the awarding of medals.

One observer swore Hitler shook Owens' hand out of the view of cameras, while another said Owens did shake the Führer's hand and that the champion once produced a photo of the moment. However, the existence of the photo has never been substantiated.

In his landmark book *Inside The Third Reich*, close Hitler confidante Albert Speer noted that the Führer was "highly annoyed by the series of triumphs by the marvellous coloured American runner, Jesse Owens."

One fact is clear. President Franklin D Roosevelt failed to congratulate Owens on his Olympic achievements. There was no contact from the White House. The champion once commented: "When I came back to my native country, after all the stories about Hitler, I couldn't ride in the front of the bus. I had to go to the back door. I couldn't live where I wanted. I wasn't invited to shake hands with Hitler, but I wasn't invited to the White House to shake hands with the president, either."



> “DURING SEVERAL DAZZLING DAYS IN BERLIN, OWENS BLAZED A TRAIL FOR HIMSELF AND OTHER BLACK ATHLETES”

the Big Ten championships at the University of Michigan, he accomplished a tremendous feat, tying the world record in the 100-yard dash at 9.4 seconds and setting new world records in the long jump, 200-yard dash and 220-yard low hurdles in the startling span of 45 minutes.

However, the crowning achievement of Jesse Owens' illustrious career occurred at the 1936 Olympic Games. The games were held in Berlin, the capital of Nazi Germany, a nation whose leader Adolf Hitler intended to showcase Aryan racial supremacy through athletic victories, exploiting their achievements for his propaganda purposes.

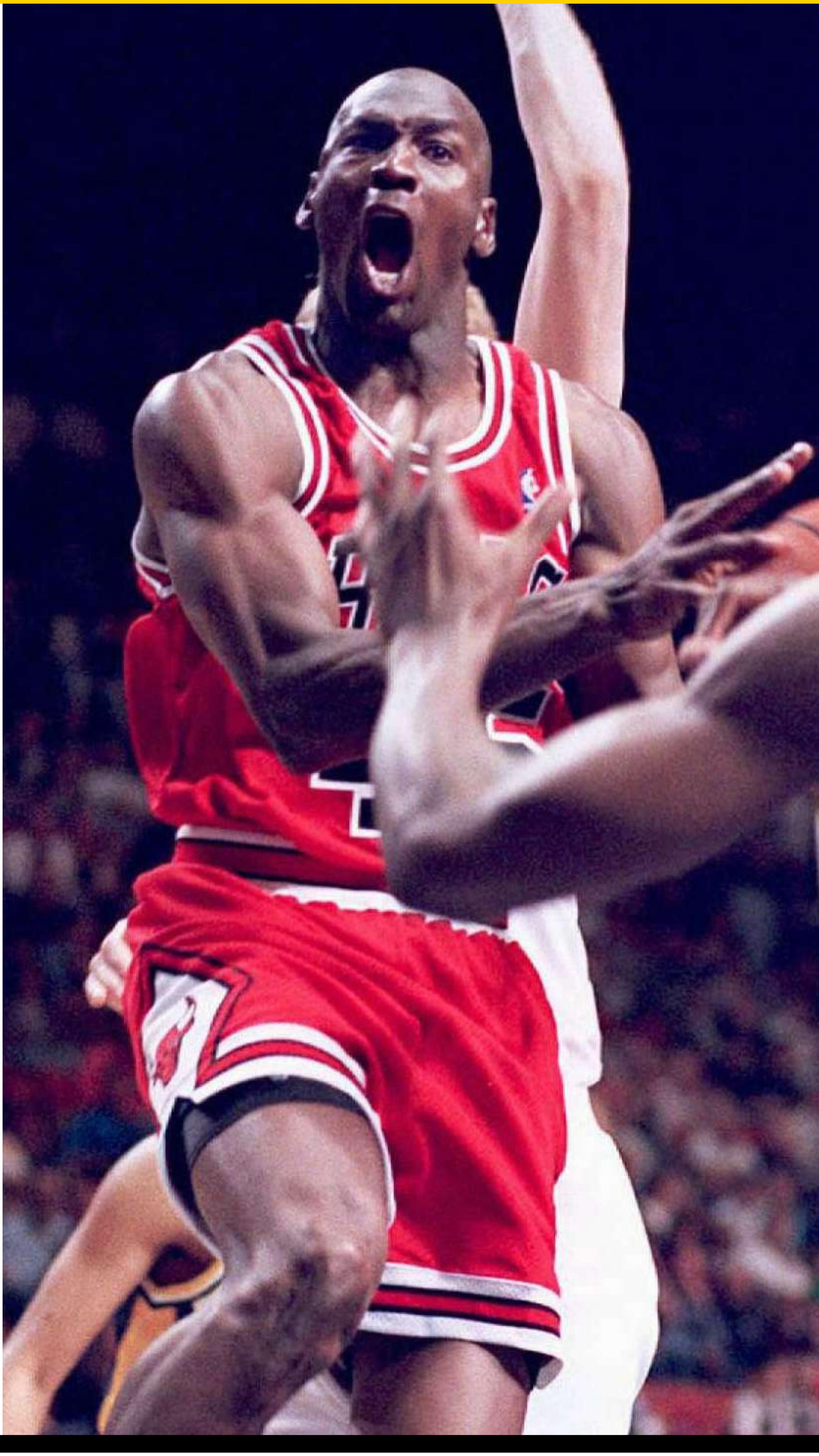
As a Black American, Owens was keenly aware of the chasm that separated the races in the United States. He was encouraged to refuse to participate in the Olympics because of discrimination at home. After all, even as a college champion he had been ineligible for a scholarship, required to enter buildings through service doors, resided in segregated hotels, and carried meals to his room because restaurant seating was reserved for White people. Still, Owens and other Black athletes decided to participate. While in Europe, they experienced civil liberties unknown in the United States. The experience influenced their perspectives on lingering injustice in America.

During several dazzling days in Berlin, Owens blazed a trail for himself and other Black athletes, while shattering the Nazi myth of Aryan racial supremacy. He raced to victory in the 100-metre and 200-metre dashes, the long jump, and the 4x100-metre relay. He claimed four gold medals, an Olympic feat that was not equalled for 48 years.

Although he had achieved international fame, there was no guarantee that Owens would prosper upon his return to America. He lost his amateur status after declining to participate in an event in Sweden with the US national team. He worked as a gas station attendant, janitor and manager of a dry-cleaning company. He sometimes raced against amateurs and even horses for money. He played basketball with the Harlem Globetrotters, and invested in a Negro Baseball League franchise, but the enterprise folded after two months. He worked for the Ford Motor Company from 1942 to 1946.

Criticised by many for demeaning himself to race against horses, Owens responded, "People say that it was degrading for an Olympic champion […] but what was I supposed to do? I had four gold medals, but you can't eat four gold medals." Opportunities for financial stability were limited, and Owens eventually filed for bankruptcy.

Later, Owens was appointed a US goodwill ambassador, travelling the world. He attended the Olympics in 1960 and 1968, and his opinion of the struggle for civil rights evolved from one of distance and disdain to understanding. He smoked a pack of cigarettes every day for 35 years and died of lung cancer in 1980 at the age of 66.



MICHAEL JORDAN

Michael Jordan electrified fans with aerial athleticism on the basketball court, delivering championships for the Chicago Bulls and a new brand of fame

WRITTEN BY **MARK WOODS**

At his high school in Wilmington, North Carolina, Michael Jeffrey Jordan's gifts as a basketballer did not demand attention. Its coaches stung the 15 year old by not picking him to play. "It was embarrassing not making the team," he later reflected. Unwanted, he locked himself in his bedroom and cried.

Rejection, though, would propel him on a trajectory that would see him surpass the greats of his sport.

Born on 17 February 1963 in Brooklyn, New York as the fourth of five children of James and Dolores Jordan, he relocated when his parents moved back to where their extended family resided in the Carolinas. It was a time of desegregation in schools and societal change, but the adjustment was relatively trouble-free.

It helped that young Mike was a sporting all-rounder. Talented at baseball, his fervour only switched to basketball when James erected a hoop in the backyard for his eldest son Larry. The fraternal battles were a proving ground that served the future NBA star well. "We never thought of the brotherhood at all," he said. "Sometimes it would end in fighting."

It would become a running theme in Jordan's career: see a challenge; stoke the fire; ruthlessly respond. He grew ten centimetres before his senior year towards his full height of 1.98 metres (6'6"). It brought collegiate scholarship offers from across the United States. Staying close to home, he chose the University of North Carolina at Chapel Hill. Tutored by its storied coach Dean Smith, Jordan made the game-winning shot as the Tar Heels secured the 1982 NCAA Championship title, a landmark moment in his ascent. Although he later completed his degree in geography, Jordan opted to leave early to enter the 1984 NBA Draft and begin to reap the financial rewards from his talents.

Jordan, remarkably, was not the first to be chosen, nor the second. The Houston Rockets required a centre, so chose Nigerian-born Hakeem Olajuwon. One of the all-time greats, it was a choice they could not regret. The Portland Trail Blazers also went big by selecting Sam Bowie at number two. In hindsight, it was a calamitous oversight. The Chicago Bulls profited by picking Jordan as the third pick overall. The small forward was to prove a gargantuan totem.

Named the NBA's Rookie of the Year, he was speedily chosen by fans as an All Star. His creative ability drove ticket sales and became must-see TV. The Bulls rode the scoring proficiency of their young impresario, whose cultural impact off the court was amplified by his popular Air Jordan shoes.

His performances were not without criticism. Individualism before team, some argued. Chicago continued to fall short. Notably, the Detroit Pistons became his nemesis, even when he secured the first of his five Most Valuable Player awards in 1988.

For three years in succession, the fabled Bad Boys erected a roadblock during the playoffs with a physical defending of the Bulls icon, dubbed the 'Jordan Rules'.

Back-to-back championships went to Detroit. Counter-measures saw the cerebral Phil Jackson take over as Chicago's head coach. Emerging duo Scottie Pippen and Horace Grant proved able accomplices as Jordan won his second MVP award in 1991, with the Bulls setting a franchise record of 61 wins.

Dethroning the Pistons advanced them to the NBA Finals for the first time in team history. It pitted two of the sport's true greats, Magic Johnson already corralling five titles with the Los Angeles Lakers.

However Jordan, averaging 31.2 points and 11.4 assists, hauled his side to a 4-1 victory in the best of seven series, landing the Finals MVP trophy for a first time. He wept in the locker room, the failures of the past erased. The Jordan dynasty was born.

Their supremacy established, the Bulls - and Jordan - embarked on a relentless pursuit. Another MVP award came his way in 1992. Another trip to the Finals. This time, Portland awaited. A 4-2 series triumph ensued.

"JORDAN HAULED HIS SIDE TO A 4-1 VICTORY IN THE BEST OF SEVEN SERIES, LANDING THE FINALS MVP TROPHY FOR A FIRST TIME"

Only two franchises - the Lakers and the Boston Celtics - had previously landed three championships in succession. And although his great foe Charles Barkley denied Jordan a trio of MVP prizes, Jordan extracted revenge when they faced off in the NBA Finals, averaging 41 points as the Phoenix Suns were repelled 4-2. A Three Peat was secured.

In between championships two and three, Jordan picked up a title abroad. Previously an Olympic gold medallist with the USA in Los Angeles in 1984, he was chosen to be part of what would be christened 'The Dream Team' as the Games included NBAers for the first time.

Barcelona 1992 was a seminal moment in cementing basketball's status as a truly global game. Johnson, Larry Bird, Barkley, Jordan - just four among a superstar-laden group that was mobbed and feted wherever it went in Spain. The question was not whether the Americans would win, but by how much.

Jordan was assuredly an icon at home and abroad. Later, a generation of foreign-born arrivistes in the NBA would cite The Dream Team as inspiration. A sport invented in America by the Canadian son of Scottish immigrants now truly belonged to the world.

Yet his joy evaporated. Celebrity weighed heavily on Jordan, whose gambling had been heavily scrutinised. Barely a month after toasting the 1993 title, he was mourning his father, brutally murdered in a car jacking.

James Jordan had driven his son with the toughest love but the bonds ran deep. Emotionally and physically exhausted, Jordan stunned the NBA by announcing his retirement on 6 October, aged 30. "It's not because I don't love the game," he said. "But I just feel that I don't have anything else for myself to prove."

Except in baseball, it turned out. Jordan pulled out another surprise by signing for the Chicago White Sox the following spring. A respectable outfielder, he rode buses and embraced the lack of glamour in the minor leagues. It germinated rejuvenation. And in mid-March 1995, a two-word press release was issued by the Chicago

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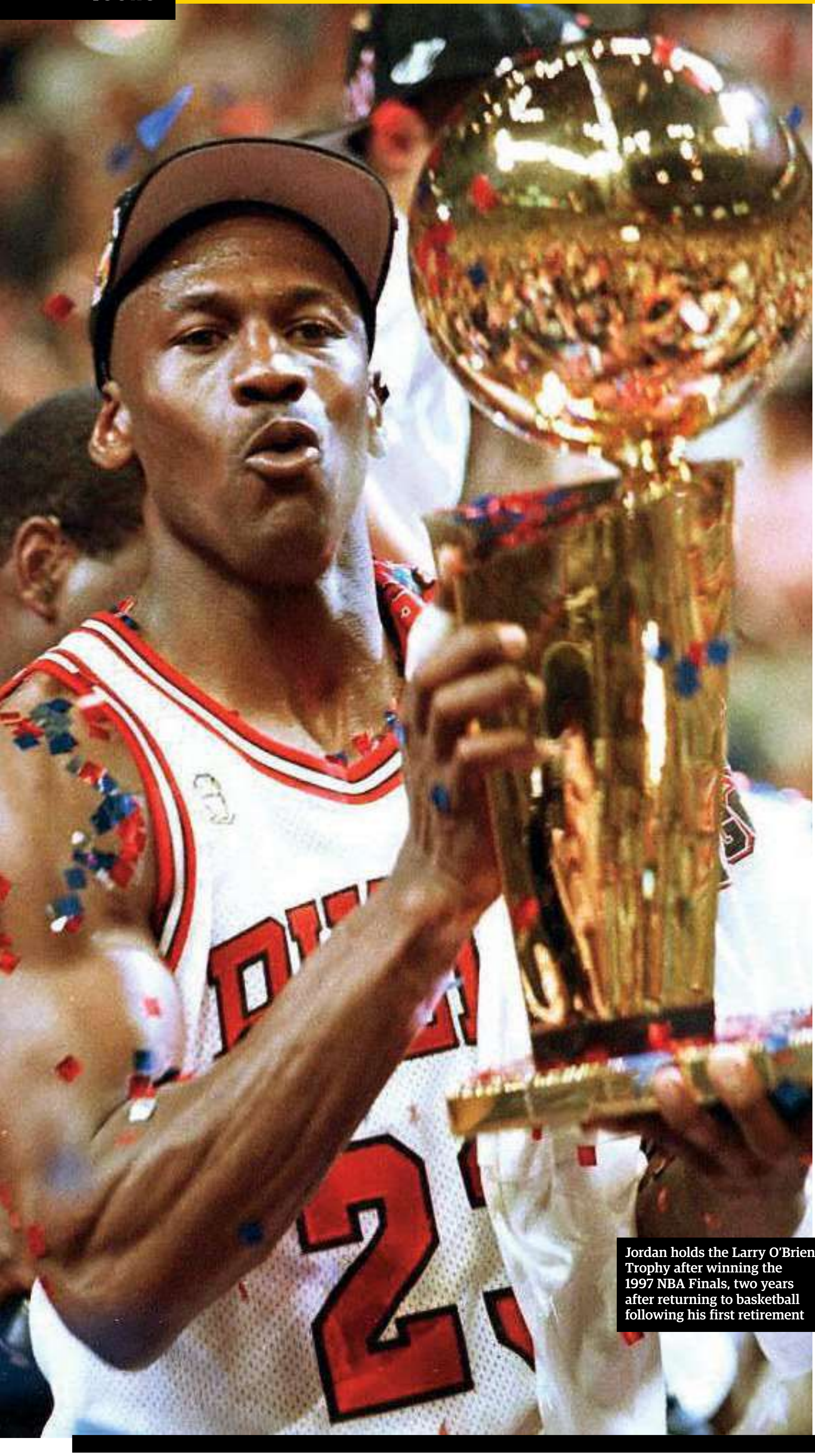
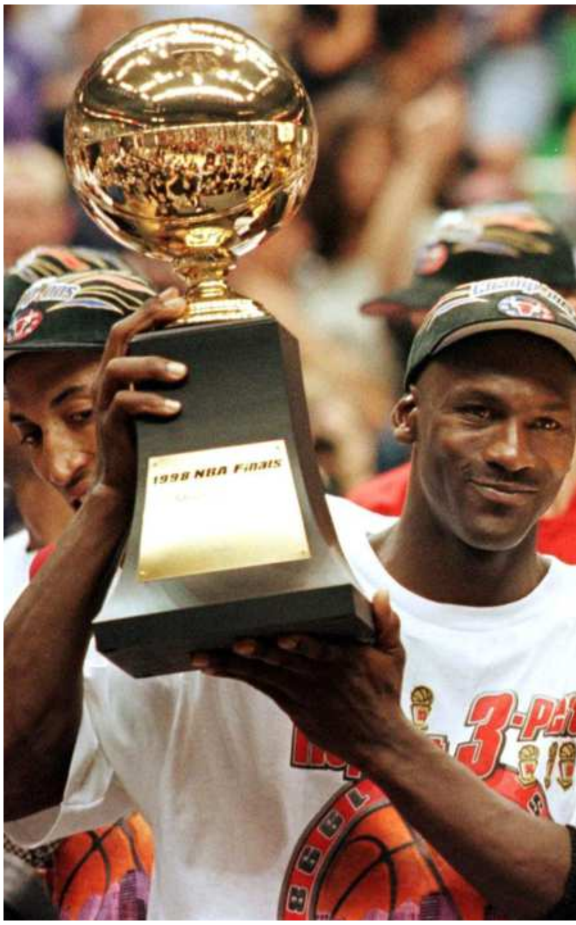


Jordan holds the Larry O'Brien Trophy after winning the 1997 NBA Finals, two years after returning to basketball following his first retirement

As a high-flyer, few had the acrobatic ability of Air Jordan to deliver show-stopping slam dunks



Bulls. "I'm back," it read. Although Jordan's lack of conditioning left him looking like a mortal in the subsequent playoffs, the next three years brought a return to his pomp and an additional three championships in Chicago.

Fortified by the addition of former Detroit enforcer Dennis Rodman and Croatian shooter Toni Kukoč, the Bulls set a then-record return of 72 wins and just ten losses in the regular season. The Seattle SuperSonics were dismissed 4-2 in the 1996 NBA Finals. Jordan, remembering his father, cried as he cradled the trophy.

The next two Junes, the Utah Jazz awaited Chicago in the Finals. In 1997, the Bulls prevailed 4-2 when Jordan overcame a bout of stomach flu. The following summer, he would hit the winning shot to take his game tally to 45 points to cap another 4-2 triumph. It took his total of Finals MVPs to six - a record.

Unfathomably, the Bulls were swiftly dismantled. Jackson's contract was not renewed, Pippen departed. Jordan opted to retire once again, his legacy secure.

There was one more reversal. Buying into the Washington Wizards in 1999, he moved into their front office as president of basketball operations. Reviews were mixed on his executive ability. However, thoughts of a comeback arose and on 25 September 2001, he moved downstairs to become a player again.

Age had stripped away some of his athletic supremacy, although he still remained a prodigious scorer during those two years in the nation's capital.

Jordan's second and final season in Washington became a farewell tour. He made his 14th appearance in an All Star Game before converting the last of his 32,292 points from the foul line against Philadelphia 76ers on 16 April 2003. Unsurprisingly, he walked off the court to a standing ovation. No more comebacks would follow.

Jordan's wealth allowed him to purchase the Charlotte Hornets in 2010 to consolidate his evolution from player to entrepreneur.

He declined to speak out on social issues, insisting: "Republicans buy sneakers, too". Prominent in the NBA, his influence - on basketball, into politics and in the world beyond - was increasingly amplified.

A 2020 ESPN TV series entitled *The Last Dance* retrospectively illustrated the methodology that catapulted Jordan to the apex.

Obsessed by victory, former teammates attested to the pros and cons of living up to his incomparably high standards.

Yet few could dispute that unfiltered competitiveness is why Jordan has few sporting equals. His psyche demanded excellence. To seek anything less was to risk unwanted embarrassment.

Michael Jordan with Bulls coach Phil Jackson after completing their second three-peat in 1998

IT'S GOTTA BE THE SHOES

Before Michael Jordan, athletes were benchmarked by their performance and salaries. Afterwards, they would be judged by their total earnings and impact as a marketer.

Sportspeople have endorsed products for a century and more. Yet Jordan's landmark deal with Nike ushered in a new wave of partnerships between brands and ambassadors that opened up an unprecedented income stream.

Signing ahead of his rookie season in Chicago, the Air Jordan shoe - launched in 1984 - propelled its pitchman towards becoming the highest-earning sportsperson in history as co-owner in the spinoff company, Brand Jordan. Commercials featuring actor-director Spike Lee only added to its allure.

Within the USA, it was a breakthrough for African American celebrities, previously shunned by many large corporations who doubted their appeal to the masses.

With his agent David Falk constructing a portfolio of lucrative pacts, Jordan's earning power off the court dwarfed his salary on it, and grew exponentially - even in his retirement. Other athletes took note, treating their personal image as a commercial asset that could be profitably leveraged.

Ultimately, Jordan's broad appeal across varied demographics was the cornerstone on which he built a business empire, one that reaped rewards from more than simply shoes.

The original Air Jordan shoes transformed the relationship between athletes and a brand - and helped make its endorser a double billionaire

© Getty

Jackie Robinson slides safely into home, scoring a run for the Brooklyn Dodgers. He was widely known for his base-running skill

JACKIE ROBINSON

Jackie Robinson endured racism and discrimination to become the first Black Major League Baseball player of the modern era

WRITTEN BY **MICHAEL HASKEW**

When Jack Roosevelt Robinson took the field for the Brooklyn Dodgers on 15 April 1947, he became the first African American athlete to play for a Major League Baseball team in the modern era. Until that time, professional baseball, like many aspects of American life, had been segregated. For Black ballplayers, the Negro Leagues represented the ultimate achievement.

The situation changed when Dodgers general manager and president Branch Rickey saw talent. Rickey had scouted the Negro Leagues and settled on Robinson, whom he approached in 1945. That autumn, the Dodgers announced Robinson was assigned to the minor league affiliate Montreal Royals. Signing the $600-per-month contract was preceded by a lengthy exchange. No doubt, Robinson would face jeers, insults and threats if he played in the Majors. Robinson asked, "Are you looking for a Negro who is afraid to fight back?" Rickey explained that the situation demanded a man "with guts enough not to fight back."

Robinson's rendezvous with history took a winding road. He was born on 31 January 1919 in Cairo, Georgia, the fifth child of Mallie McGriff and Jerry Robinson, who abandoned his family in 1920. Mallie moved with her children to Pasadena, California, where she worked various menial jobs. Jackie excelled in baseball, basketball, football, and track at John Muir High School and Pasadena Junior College. When he spoke against the jailing of a Black college friend, he was arrested. It was only

Jackie Robinson, who broke the colour barrier in Major League Baseball, strikes a pose during the 1954 season

CHAMPION OF CIVIL RIGHTS

From defending a fellow Black student to taking a stand on an Army bus, Jackie Robinson was conscious of the inequities in a racially divided America. Stepping into the harsh world of Major League Baseball was an expansion of his desire to see fair treatment. In 1949, at the height of his athletic fame, he testified before the House Un-American Activities Committee on the topic of racism. A board member of the National Association for the Advancement of Colored People (NAACP) for years, he chaired its Freedom Fund Drive in 1957, serving on the board for a decade.

Robinson once told Henry Aaron, one of the Black baseball greats for whom he had blazed a trail in the Majors: "The game of baseball is great, but the greatest thing is what you do after your career is over." He followed through, holding conservative views on numerous issues, including the Vietnam War, and supporting Republican Richard Nixon's failed presidential bid against John F Kennedy in 1960. Later, he praised JFK for taking a positive stance on civil rights legislation and supported Hubert Humphrey against Nixon in 1968. As the vice president of personnel for Chock Full O' Nuts Coffee, he broke another colour barrier, becoming the first African American to serve in such a senior role in a major US corporation.

In 1970, Robinson founded a construction company with the primary focus of building affordable housing for low-income families. He was also a tireless advocate of opportunities for Black managers in the Major Leagues.

©Bettmann/Getty

the beginning of a life dedicated to advancing racial equality.

After junior college, Jackie enrolled at the University of California, Los Angeles, becoming the first athlete in the school's history to win letters in four sports. He was inspired by his older brother Matthew, an Olympic sprinter who won silver in the 200-metre sprint at the 1936 Olympic Games, finishing second to Jesse Owens. While at UCLA, Jackie met nursing student Rachel Isum. They were engaged in 1943, but Jackie's move to Hawaii to play professional football, military service during World War II, and baseball-related travel strained the relationship. Still, the couple married on 10 February 1946 and had three children.

During his stint in the US Army, Robinson served as a 2nd lieutenant, but the experience was tainted with an arrest for refusing to move to the back of a bus at Fort Hood, Texas. He was acquitted, but his will to fight racial injustice was galvanised. After the war, he coached basketball at Sam Huston College in Austin, Texas, and was invited to play for the Kansas City Monarchs Negro League baseball team. He signed for $400 a month, and in the ensuing season batted .387 with five home runs and 13 stolen bases.

With the Dodgers, Robinson displayed outstanding athletic ability. The discrimination and hostility he met were brutal. The attitudes of the rival Philadelphia Phillies were particularly difficult. Phillies manager Ben Chapman yelled racial slurs from the dugout. Players threatened to strike if Robinson appeared. Some of his Dodger teammates objected; but there were those who stood in the breach. Dodgers manager Leo Durocher railed, "I do not care if the guy is yellow or black or has stripes like a [...] zebra. I'm the manager of this team, and I say he plays."

Robinson remembered the Phillies' Lee 'Jeep' Handley as the first opposing player to wish him well. He also recalled his teammate Pee Wee Reese, who put his arm around Robinson in Cincinnati when a fan was abusive.

Jackie Robinson played through the 1956 season with the Dodgers, most of the time at second base, batting .311 with 734 runs batted in. He was a six-time All-Star, National League Most Valuable Player and batting champion in 1949, and twice led the league in stolen bases. The Dodgers won the World Series in 1955 and took six National League championships during his career. He was elected to the Baseball Hall of Fame in 1962.

Robinson retired prior to the 1957 season. He worked as an executive for the Chock Full O' Nuts Coffee Company and was an organiser of Freedom Bank, owned by Black investors. He died in Stamford, Connecticut, on 24 October 1972, of heart disease and diabetes, leaving a legacy of a transcendent champion.

SERENA WILLIAMS

Serena Williams revolutionised women's tennis, becoming the greatest female player of the modern era and one of sport's all-time greats

WRITTEN BY **TOSIN OMOWOLE & DAN PEEL**

Boasting 23 Grand Slam titles, six US Opens, seven Wimbledon titles, seven Australian Opens, three French Opens, four Olympic gold medals, 23 doubles titles, and a career Golden Slam, Serena Williams is truly without equal.

Born on 26 September 1981 to Richard Williams and Oracene Price, in Saginaw, Michigan, Serena was the youngest of five girls. She grew up in the Los Angeles suburb of Compton, where her father ran a private security company. It was here that she picked up her love of tennis at the tender age of four, practising alongside her older sister Venus. Both girls were trained by their father. Soon after, the family swapped Los Angeles for Palm Beach, Florida,

Serena Williams has won seven Wimbledon titles, with her last coming in 2016

> **"BETWEEN 2008 AND HER LAST GRAND SLAM IN 2017, SERENA WON AN INCREDIBLE 15 GRAND SLAM TITLES"**

where the girls began to attend the tennis academy of Rick Macci and their natural talents started to blossom.

Serena began her professional career in 1995 at the age of 14, against the wishes of her parents, who preferred her to wait until she turned 16. The first few years of her career were not without their disappointments and challenges, but despite her young age, Serena managed to cause upsets against top-ten-ranked players such as Mary Pierce and Monica Seles and used the period to develop her game.

In 1998, Serena made her first appearance in a Grand Slam tournament, beating Romania's Irina Spirlea in the first round of the Australian Open before losing out to her sister Venus in the next round – the first time the Williams sisters had come up against each other professionally.

The following year, Serena won her first Grand Slam singles title of many, defeating world number one Martina Hingis in the US Open final and becoming only the second African-American woman to win a Grand Slam singles tournament. She also won the doubles title with Venus at the same tournament, their second title of 1999 following victory at the French Open earlier in the year. In 2000, the Williams sisters triumphed again, this time at the Sydney Olympics – the first of four gold medals Serena has won to date during her career.

Between 2001 and 2003, the Williams sisters would meet in six Grand Slam finals, with Serena winning five, including her first Wimbledon championship in 2002. This was a defining period in Serena's career, as she also replaced her sister as world number one, becoming only the third African-American to hold the ranking. After winning the Australian Open in 2003, she became the sixth woman to complete a career Grand Slam and the fifth to hold all four Grand Slam titles simultaneously, a feat which became known as the 'Serena Slam'. She would go on to complete the achievement again in 2015.

In 2004, she lost out to Maria Sharapova in the Wimbledon final, failing to win a Grand Slam singles tournament for the first time since 2001, leading to somewhat premature suggestions that she was a declining force in women's tennis. She bounced back with victory at the Australian Open the following year and again in 2007, bringing to an end one of the more challenging periods of her career.

Between 2008 and her last Grand Slam victory to date – the Australian Open win over her sister in 2017 – Serena added an incredible 15 Grand Slam singles titles to her tally, taking her total to an incredible 23. This is more than any other player in the Open Era, which began in 1968, and the second-most of all time behind Australia's Margaret Court, who won 24. Remarkably, her 23rd title was won while she was around two months pregnant.

Serena vowed to return to the court post-maternity leave, but although she won her first match back in 2018, her 24th Grand Slam title and Court's record remained agonisingly out of reach. She finished runner-up in the Wimbledon and US Open finals in both 2018 and 2019, although she did pick up her first singles title since returning from maternity leave in 2020 after winning the Auckland Open in New Zealand.

In August 2022, Williams announced she would be 'evolving away' from tennis after the US Open, suggesting retirement. While it appears unlikely she'll return to the court to surpass Court's record, she'll undoubtedly go down as one of tennis's all-time greats. Alongside her sister, she redefined the women's game, bringing a physicality and dominance not seen before and which may not be witnessed again.

SIBLING RIVALRY

While they've formed a devastating doubles partnership on the court and a special bond off it, the Williams sisters have enjoyed a fierce singles rivalry throughout their professional careers.

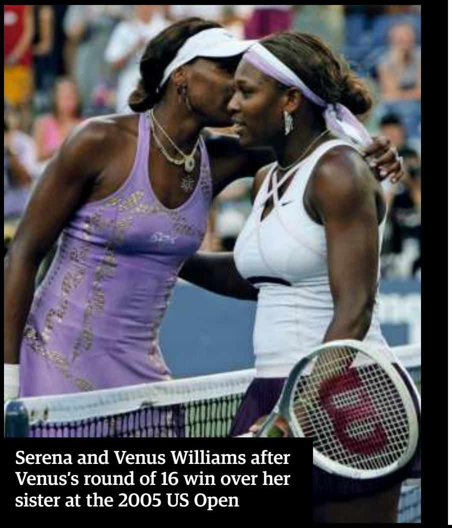
They've come up against each other 31 times so far since 1998, with Serena winning 19 and Venus 12. In the early days, however, it was the older sibling who had the upper hand. Venus won their first professional meeting in the second round of the 1998 Australian Open and got the better of Serena again in their next two Grand Slam match-ups, first in the 2000 Wimbledon semi-finals and the following year in the final of the US Open.

By the end of 2001, Venus had come out on top in five of their six matches; however, her dominance would not last. Serena would go on to win the next six in a row, including five Grand Slam final victories – two Wimbledon titles, one US Open, one French Open and one Australian Open.

Serena's Grand Slam record over her sister stands at 11 wins to Venus's five, while she comes out on top in Grand Slam finals victories by seven to two.

Both sisters have been ranked number one in the world, Serena for a total of 316 weeks and Venus for 11 weeks.

Despite the intensity of their on-court battles, the sisters have remained close and supportive of one another in the face of criticism and discrimination.



Serena and Venus Williams after Venus's round of 16 win over her sister at the 2005 US Open

USAIN BOLT

Usain Bolt's unbelievable speed and superhuman grace make him one of the greatest athletes ever and the fastest man alive

WRITTEN BY **RICKY RILEY**

Bolt after beating the 200-metre world record with a time of 19.30 seconds at the 2008 Beijing Olympics

Usain Bolt is considered by most experts to be the greatest sprinter in the history of athletics. But he didn't always want to be a track and field star. At a young age, he had aspirations of playing soccer.

Bolt was the son of two grocers from the Trelawny Parish in Jamaica. He was born on 21 August 1986 and as he grew up he dreamed of playing for European giants Real Madrid or Manchester United. Even though he was passionate about the sport, he was convinced to instead focus on track and field.

At first glance, the decision seemed harsh, but he gradually saw the light. The young sprinter was a prodigy. At the age of 15, Bolt won gold in the 200 metres at the World Junior Championship in Jamaica. When he was 16 years old, he broke the junior (19 and under) 200-metre record with a time of 20.13 seconds. And at 17, he was the first teenager to come in at under 20 seconds in the 200 metres with a record-breaking time of 19.93 seconds. However, his victorious streak was cut short due to a hamstring injury he suffered early on in the Athens Olympics in 2004.

The injury didn't put a stop to his young career, but it did slow him down. However, setbacks proved to be a good thing at this point in his career. Bolt increased his focus and his renewed dedication to training paid off. His perseverance led to a silver medal in 2007 at the World Championships. A year later in New York Bolt beat the 100-metre world champion Tyson Gay, setting a new 100-metre record of 9.72 seconds in the process.

Now in the prime of his career, Bolt became a global phenomenon and saved some of his best performances for the biggest of stages - the 2008, 2012 and 2016 Olympic Games. Bolt completed an unprecedented 'triple-triple' - winning three sprint golds in the 100-metre, 200-metre, and 4x100-metre relay races in three

AN UNFORGETTABLE DOPING SCANDAL

The one glaring mark on Usain Bolt's almost perfect career was not his fault, but would prove very costly for him. During the 2008 Beijing Olympics, there was an incident of doping involving Bolt's teammate, Nesta Carter. Nearly nine years after the event, in January 2017, the decision came down from the International Olympic Committee - Bolt's gold medal earned for the 2008 4x100-metre relay was taken away due to Carter's violation. Carter was found with the stimulant methylhexaneamine in his system, which had been confirmed in a 2016 investigation.

As a result of Carter's doping, the Jamaican team paid the ultimate price. Bolt, Carter, Asafa Powell and Michael Frater were all forced to return their gold medals. For Bolt this meant his Olympic gold medal haul was reduced from nine to eight and his historic 'triple-triple' would no longer stand. Instead, the gold medals went to the Trinidad & Tobago team, who had finished runners up in 2008.

Usain Bolt was devastated by the loss and went on to condemn doping of all kinds, despite his innocence in the scandal. During a press release after his final race, he said the sport was no place for the illegal use of performance-enhancing drugs. "I've always been strong on doping," he said. "I feel like athletes should get life bans. If you go out of your way to cheat to be a better athlete I feel you should get life bans, that's a fact."

“WHILE YOU CAN DAYDREAM FOR FREE, GOALS DON’T COME WITHOUT A PRICE: TIME, EFFORT, SACRIFICE & SWEAT”

consecutive Olympics – joining Paavo Nurmi of Finland and Carl Lewis of the United States on nine gold medals; however, he would later be stripped of a gold won during the 2008 Beijing Olympics (see boxout).

In addition to his Olympic success, he won 11 world championship titles, and still holds the current world records for the 100 metres at 9.58 seconds and the 200 metres at 19.19 seconds, both of which he set during the 2009 World Athletics Championships in Berlin.

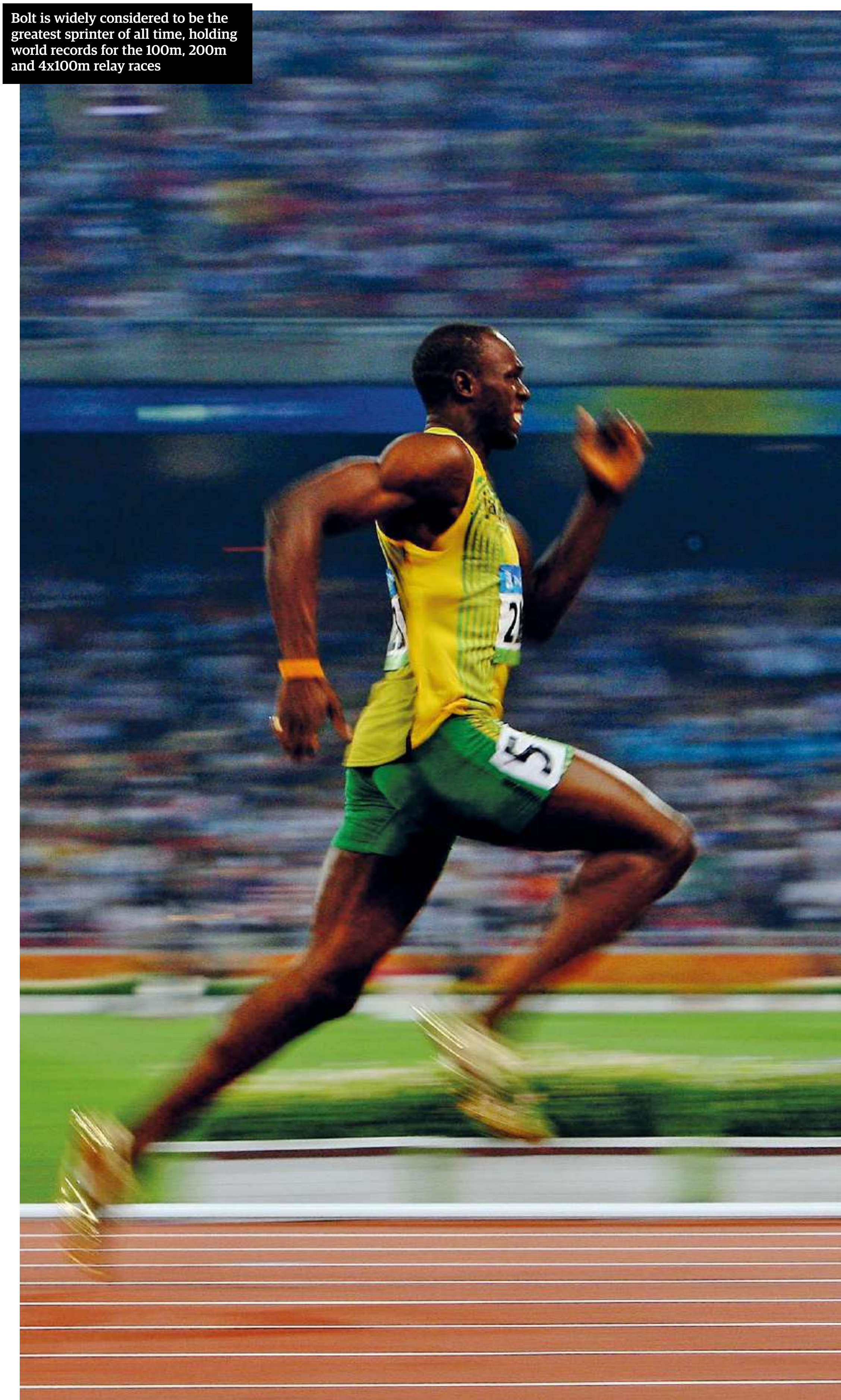
Despite the doping scandal and gold medal controversy, which has surrounded the Jamaican 4x100-metre team in recent years, Bolt’s legacy as a top-tier runner has remained untarnished and his integrity unquestioned.

Each time he took to the track he cemented his legacy as the greatest runner in recent times. And not only was he an incredible athlete, he was also a huge personality known for both his style and substance. The ‘Shh’ gesture as he crossed the finish line well clear of his opponents and the ‘Lightning Bolt’ celebration were his signatures – iconic images recognised the world over.

In 2017, he pulled up with a hamstring injury in the 4x100 metres final at the London World Athletics Championships. It would be his last race. He crossed the line with the help of his teammates for one final time before announcing his retirement from the sport. Looking back at his career, Bolt credited his sacrifice and hard work as the foundation of his success.

“I knew this moment would come,” he said, signing off in typical style. “I’ve got mixed feelings about it. I don’t have the words to describe my three trebles. I’m going to miss this sport and I’m going to miss the Games because it’s the biggest event possible for any athlete. But I’ve proven that I’m the greatest in this sport and, for me, it’s mission accomplished.”

Bolt’s career was filled with far more ups than downs. He was always a champion, but after the 2016 Olympics he knew his time was near. While his world records will almost certainly be beaten in the future, his legacy will remain intact.



Bolt is widely considered to be the greatest sprinter of all time, holding world records for the 100m, 200m and 4x100m relay races

TIGER WOODS

Tiger Woods set an amazing career in motion, becoming the youngest man and the first African American to win the US Masters

WRITTEN BY **BEENA NADEEM**

Tiger Woods was introduced to golf somewhat accidently. One morning, army veteran dad Earl was hitting balls into a net when 11-month-old Woods scrambled out of his highchair, grabbed a plastic club and performed the perfect golf swing. At the ripe old age of two, Tiger was identified as a golfing prodigy, attracting TV attention. He was shooting under 50 for nine holes, something even the legendary Jack Nicklaus didn't manage until he was nine.

When Tiger turned 11 years old, he beat his dad (a single-figure handicap golfer) for the first time. From then on, Tiger won every time. And with Earl by his side, Woods went on to win six Junior World Golf Championship titles – not

Tiger Woods celebrates his comeback to win in the final round of the Masters at Augusta, in April 2019

bad for a shy child afflicted with a stutter. As an adult, Woods would write to a teenage boy and fellow sufferer, reassuring him: "I know what it's like to be different and to sometimes not fit in... I also stuttered as a child and I would talk to my dog and he would sit there and listen until he fell asleep."

African American Earl Woods and his Thai wife Kultida had baby Eldrick Tont Woods in December 1975. Tont is a traditional Thai name, while the nickname Tiger was a tribute to Earl's best Vietnam War buddy, who was known as Tiger because of his jungle skills.

After winning the US Amateur Championship in 1994, the 19-year-old Woods made his British Open debut at the home of golf, St Andrews. The experience was life changing. He would go on to win the silver medal for leading amateur at the Open two years later, as well as netting two more US Amateur titles, making it three in a row

In 1996, at just 20 years old, Woods turned professional. He would go on to stun the golfing world. He won his first major championship, the 1997 US Masters, by a record 12 strokes at the age of 21. And astonishingly, just two months later, he became world number one in his first professional year, becoming the youngest man and the first African American to achieve this.

From 1999 to 2010, he won 13 of golf's major championships, including the 2008 US Open, in which he triumphed despite a broken leg. It seemed inevitable that he would go on to overhaul Jack Nicklaus's record of 18 majors.

However, in the early hours of 27 November 2009, during Thanksgiving, Woods crashed his car into a fire hydrant and a tree, just moments from his home, after being chased out of the house by his then wife, Elin Nordegren. She had discovered that he'd been cheating. More women then came forward attesting to Woods' philandering. The deeply private Tiger Woods now found his name smeared over every newspaper front page, as he became the epicentre of one of the biggest scandals ever to hit a sportsperson.

He retreated from competitive golf. The sponsorship deals that had helped him become sport's first billionaire were falling away and divorce followed in 2010. He had lost everything. He released a statement apologising for his womanising and checked himself into a clinic to treat addiction.

Just two months later, he returned to action at the US Masters, finishing a remarkable fourth. By 2012, he was winning tournaments again, although he didn't add to his tally of majors. But his career in this period became plagued by back problems. After his fourth back operation in 2017, he was discovered at 2am asleep at his car wheel, his system awash with a cocktail of painkillers and sedatives. He was prosecuted for reckless driving.

With astounding resilience, he bounced back yet again to win the 2019 US Masters. In all his previous major wins, Tiger had led after three rounds. This time he started the final round two shots behind the leader. On a day of high drama, while others faltered, Tiger broke through to victory with his trademark combination of unwavering determination and consummate skill. It was one of sport's sublime fairy tales. A beaming Woods slipped on his fifth Green Jacket, ran, hugged his children, and left.

Tiger's dedication to his craft has always been extraordinary, and he was in the vanguard of turning the modern pro golfer into a finely honed athlete. Sheer power has been a hallmark, but he is also a highly shrewd strategist; he famously played a whole round at the British Open without ever hitting a wood from the tee. But it is probably his putting that has cemented him as the stand-out player of the modern era. In his heyday, he was simply untouchable around the greens, with nerves of steel that can only be engendered by supreme confidence. As a Black man dominating a largely White man's arena, this concrete self-belief has been truly inspirational for a generation of Black people, with an impact that extends way beyond the confines of golf itself.

BLACK GOLFING PIONEERS

Born in 1922, by the time he was 13 Charlie Sifford was working as a full-time caddie, giving his wages to his mother to buy food. By 17, he became a better golfer than the White members in the North Carolina club where he worked, and was asked to leave. He broke into the major leagues during a time when civil rights had pressed the PGA to get rid of its 'Caucasian-only' membership.

In 1948, Black golfers Bill Spiller and Teddy Rhodes finished with good enough scores at the Los Angeles Open to gain automatic entry to the Masters, but officials blocked them. Their careers didn't progress. By 1967, Sifford became the first Black person to win a PGA event, and two years later he won the Los Angeles Open. Like Rhodes and Spiller, this should have gained him entry to the Masters Tournament, but he too was prevented. He did, however, pave the way for future Black golfers, including Lee Elder. Born in 1934, Elder was one of ten siblings, whose parents both died by the time he was 12. In 1975, the year Tiger Woods was born, Elder became the first Black man to enter a Masters. He received hate mail, spending most of his pre-match time in hiding, but went on to become the most successful Black PGA Tour winner before Tiger Woods.

Lee Elder became the first African American golfer to play in a Masters Tournament

Finishing a short swing during the 1993 Los Angeles Open at the Riviera Country, California

PELÉ

Regarded by many as the greatest soccer player ever, Pelé elevated his craft thanks to his incredible ability and love for the game

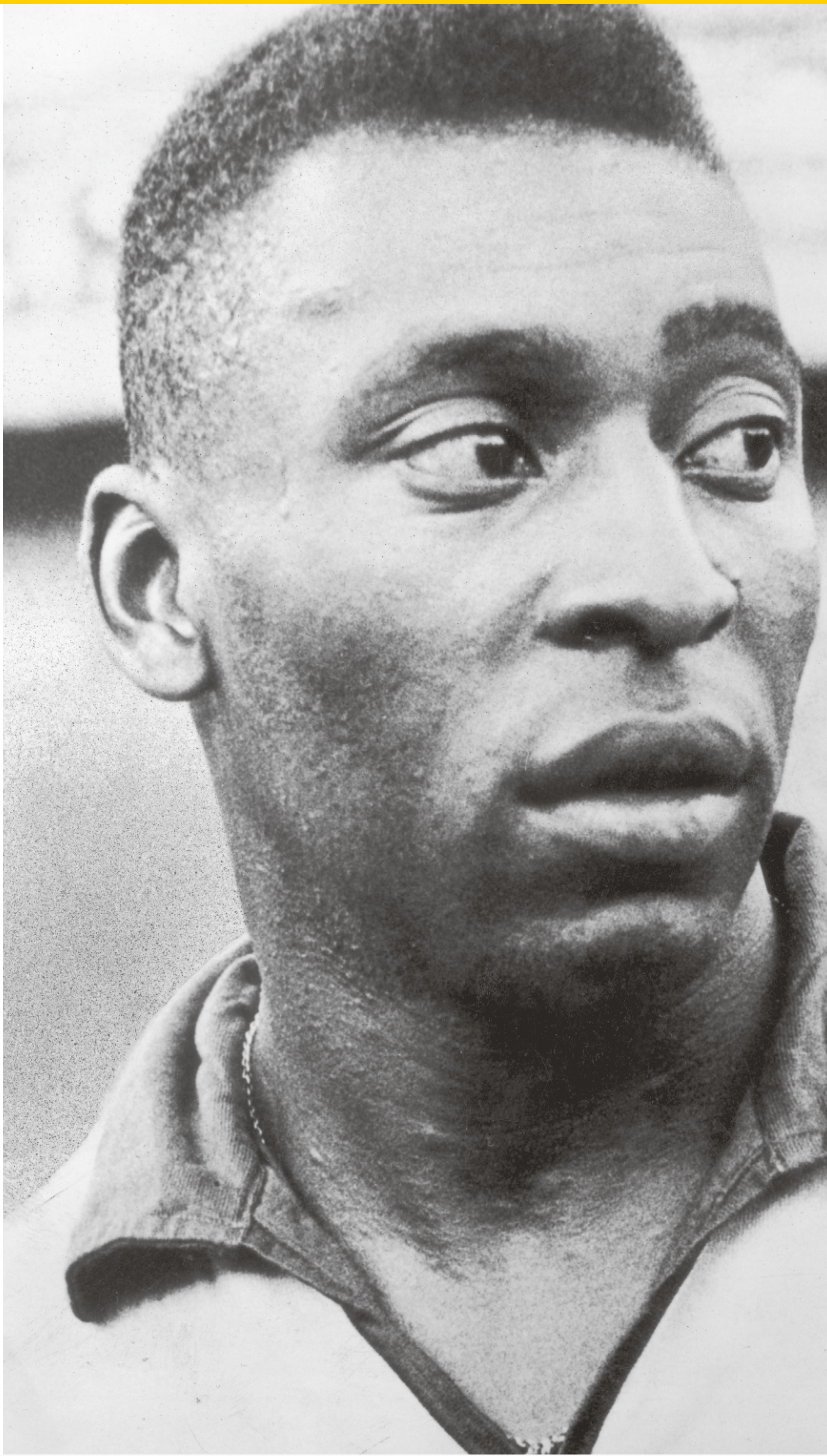
WRITTEN BY **RICKY RILEY & CHARLES GINGER**

Before Pelé was known to the world by his now legendary name, he was born Edson Arantes do Nascimento on 23 October 1940 in Três Corações, Brazil, the first-born child of João Ramos and Dona Celeste.

His father, also known as 'Dondinho', was a struggling soccer player with dreams of making it big, hopes that he never quite managed to realise. Edson and his family grew up in poverty, the budding soccer player using a sock stuffed with newspaper to make a ball, such was his desperation to play.

At some point during his early years a schoolmate began to tease Edson by calling him 'Pelé', a name derived from a former teammate of Dondinho's called 'Bilé'. When a young Edson visited Vasco de Sao Lourenco's training ground with his father he would often play around in goal trying to emulate Bilé, a name that his young tongue distorted into 'Pilé', which soon became his nickname. Later, when his family moved to Bauru in the southeast, a schoolmate began to call Edson 'Pelé', possibly a jibe at his accent. The name would stick, but nobody could have foreseen just how famous it would become.

Pelé's rise to prominence began in 1956 when he enjoyed a successful trial at Santos soccer club. Impressed by the youngster, who had honed his skills playing indoor soccer, the club signed him professionally in June of that year. Still only 15, Pelé immediately repaid the club's faith with a scintillating performance on his debut, a 7-1 victory in which he scored his first professional goal. Things would only get better, with Pelé



Pelé became an international icon playing for Brazil, and he later served as Brazil's sports minister from 1995-1998

becoming the top scorer in the league the following season at the age of just 16. His form earned him a call-up to the Brazilian national team. As he had for Santos, Pelé netted on his Seleção debut in a 2-1 defeat to Argentina, making him the youngest player ever to score for Brazil.

Having impressed both club and country, Pelé was named in the Brazil squad for the upcoming 1958 World Cup in Sweden. Pelé and his teammates proved irresistible during the tournament, beating Austria 3-0 and the Soviet Union 2-0 in the group stage before knocking Wales out in the quarter-finals, Pelé scoring the only goal in a 1-0 win. France loomed in the semi-finals, but they were duly crushed 5-2, with Pelé grabbing a hat-trick.

Now only Sweden stood between Brazil and their first-ever World Cup crown. They never stood a chance, a Pelé brace helping Brazil to a thumping 5-2 victory and ultimate glory. Brazil would repeat the feat four years late in Chile, but Pelé would endure a frustrating second World Cup, an injury in Brazil's second match ruling him out for the rest of the tournament.

Now a global name, Pelé began to attract the attention of major European clubs including Real Madrid and Manchester United. But such was his popularity at home that the Brazilian Government went to the extraordinary length of officially declaring Pelé a national treasure and therefore banned from being transferred to a foreign club. Santos were the prime beneficiaries of this unusual move, with Pelé remaining at the club until 1974, netting a truly incredible 504 goals in 496 appearances.

Yet despite his superhuman domestic efforts, which helped Santos to win 25 titles, arguably Pelé's crowning glory came in the summer of 1970. A key part of arguably the best international side in history, he helped Brazil sweep all before them en route to winning the World Cup for a third time, the Seleção demolishing Italy 4-1 in the final in Mexico City, with Pelé scoring the opener and assisting two more goals. It was a truly fitting way to end his last major tournament in the famous yellow and blue.

In 1975, following a brief retirement, Pelé signed for the New York Cosmos. He stayed in the Big Apple until 1977, helping to guide his second team to the Atlantic Conference Championship. In all, Pelé played 64 times for the Cosmos, netting 37 goals.

When he finally hung up his boots in 1977, Pelé finished with the greatest goal-scoring record ever seen in the beautiful game: 1,279 goals in 1,363 matches (including friendlies). In 1999 his remarkable achievements were recognised by FIFA naming him co-Player of the Century alongside Argentina's Diego Maradona. However, in the hearts of every Brazilian, the 'Black Pearl' stands above all others.

THE WORLD CUP THAT MADE PELÉ AN ICON

Pelé's legend was cemented in the 1970 FIFA World Cup in Mexico, a tournament that saw Brazil score 19 goals, with Pelé contributing four.

Brazil's campaign began on 3 June against Czechoslovakia in front of 50,560 spectators. Brazil dominated from the first whistle and ran out 4-1 winners. The second round proved much harder, Brazil edging England out 1-0, a game remembered for a stunning Gordon Banks save from a Pelé header seemingly destined for the net. Brazil then rounded off the group stage with a 3-2 win over a valiant Romania.

Brazil were pitted against fellow South Americans Peru in the quarter-finals. Goals from Rivellino, Tostão and Jairzinho secured a 4-2 victory. Brazil followed up this superb display by dispatching Uruguay 3-1 in the semi-finals in front of a crowd of 51,000. Brazil had reached the final, but a formidable Italy awaited them.

On 21 June, beneath a blazing Mexican sun, a game that many had predicted would be a close encounter proved to be anything but. With 107,000 watching on from the stands, Pelé scored the opening goal on 19 minutes with a graceful header, and while Italy drew level in the 37th minute, Brazil were not to be denied. Gérson fired them back ahead before Pelé then provided two assists, setting up Carlos Alberto for one of the greatest goals in soccer history.

The 1970 World Cup was the first to be televised live and in colour

© Alamy, Getty

SCIENCE & EDUCATION

112 BOOKER T WASHINGTON

114 KATHERINE JOHNSON

116 MARY SEACOLE

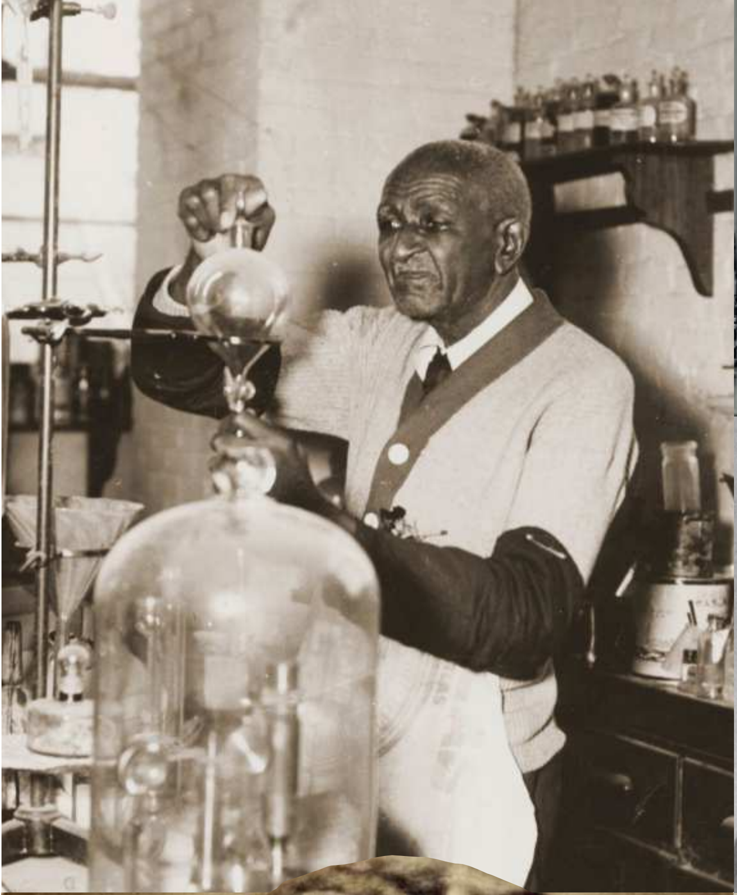
120 CHARLES DREW

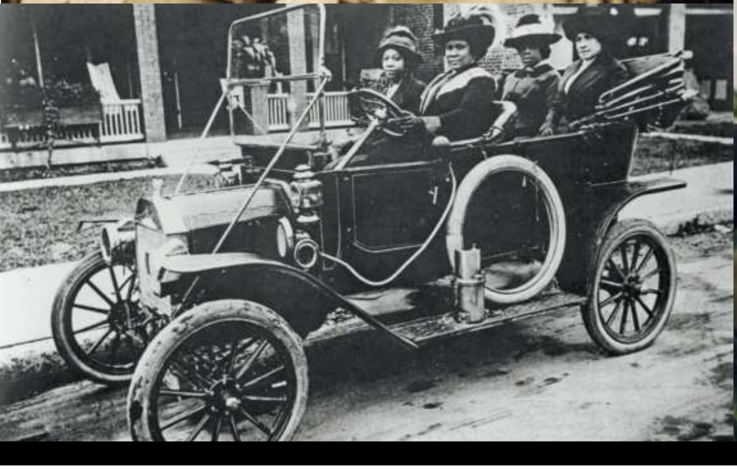
122 GEORGE WASHINGTON CARVER

124 MADAM CJ WALKER

126 LEWIS HOWARD LATIMER

BLACK ICONS





BOOKER T WASHINGTON

Complex, controversial and perhaps misunderstood, Booker T Washington's post-emancipation philosophy for Black advancement gained him both worshippers and enemies, and an intriguing legacy that is still debated to this day

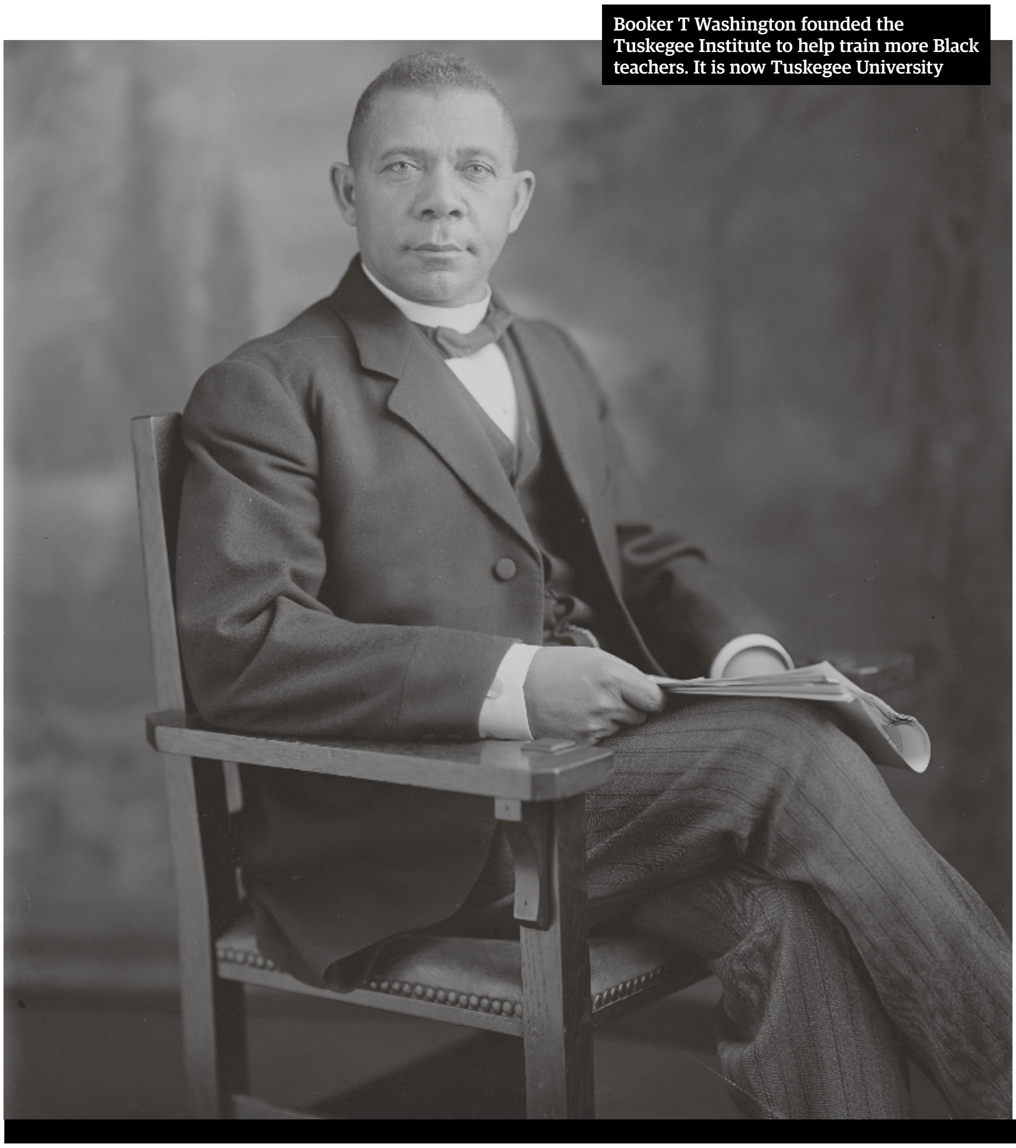
WRITTEN BY **ARISA LOOMBA**

Born a slave on a small Virginia farm in 1856, Booker Taliaferro Washington was the last of a generation of great Black leaders born before emancipation. The son of a White man and an enslaved cook, he had a better life than many in his position. Nevertheless, after the Emancipation Proclamation was read to a nine-year-old Booker and his family, he was immediately put to work in a salt mine to support his family. A hard life did not end with freedom, a reality that Booker's family had to rapidly come to terms with.

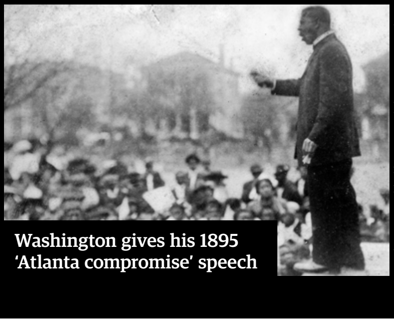
At the age of 16, having been taught to read and write by the wife of the mine owner, General Lewis Ruffner, he travelled penniless by foot to the Hampton Normal and Agricultural Institute in Virginia, earning his keep by working as a janitor.

Booker inherited much of his philosophy from rich White men like Ruffner and Samuel Chapman Armstrong, the school's enigmatic leader, both of whom took interest in the young boy. Armstrong preached that the way to advancement for the oppressed races was through an educational system combining practical, utilitarian skills and training in good character and morality. Washington took this on, striving to convince White Americans that Black people were not "'naturally' stupid", but responsible, committed citizens.

In a twist of fate, in 1880, the Alabama State Legislature established funds for a school for Blacks. The Tuskegee Normal School for the training of Black teachers was born. Armstrong was asked to recommend a White principal for the school. Instead, he recommended Washington, who, at the age of 25, took the reins of a new school designed for the uplift of Black society. To Washington, Tuskegee was a "school built around a social problem", the problem of the stagnation of Black society despite now


Booker T Washington founded the Tuskegee Institute to help train more Black teachers. It is now Tuskegee University

ATLANTA ADDRESS OR ATLANTA COMPROMISE?


Washington gives his 1895 'Atlanta compromise' speech

© Wiki, www.myblackhistory.net/atlanta%20speech.jpg

being free. He ran it as such. Tuskegee would train students to be teachers in a range of agricultural vocational pursuits and in living a good life, that they would later return to their communities and set up their own schools and multiply the effect. Tuskegee would not be just a school, but a Black utopia, a model of success and aspiration, functioning according to a rigid schedule that would instil its students with excellent character.

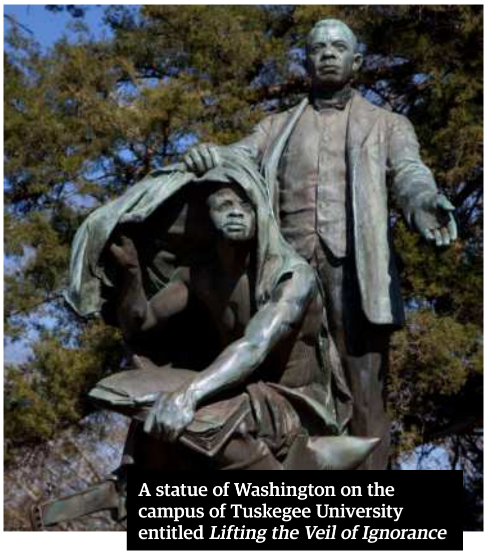
When Booker first arrived at the school, there was no land, no buildings, classrooms or dormitories. Slowly, he began to raise money through loans and fundraising to buy a plantation and recruit students. These students themselves built the school from the ground up, including the kiln with which they made the very bricks.

By 1888, the Tuskegee Institute, nestled in the rural slum land of the Black Belt, was 540 acres large and with 400 students at work from five in the morning to nine thirty at night. This was the model he employed and advertised to raise the money to establish many more schools of this kind across the country over the years.

To gain funding and support to continue setting up schools, and spread his philosophy and method for Black uplift, Booker T Washington worked tirelessly through writing, speaking and photography to embed himself into a network of America's elite politicians, philanthropists and thinkers, both White and Black. Courting powerful elites like Sears and Roebuck with the message that he would train Black people to be peaceful citizens, he appeared a safe, cooperative Black man who would encourage his people to be passive, rather than revolutionary. This approach earned him a seat as the first Black man to have dinner at the White House in 1901 with President Theodore Roosevelt, honorary degrees from Harvard University and Dartmouth College, and widespread acclaim and recognition. Indeed, to many Blacks, he was a father figure, helping them on the ground to develop community projects and a source of pride; a legacy of better opportunities for their children.

By the age of just 59, the zealous Washington was suffering from arteriosclerosis and exhaustion. After collapsing in the street and told he had just days to live, he rushed back to Tuskegee to be at The Oaks, the large house he built on campus for himself and his family. A few hours later, he passed away. He was survived not only by his third wife Margaret and his children, but a legacy of 40 books penned by him - not to mention Tuskegee University, still proudly standing today as a Black institution. Buried in a brick tomb built by his students, Booker T Washington's grave watches from a hill over campus; his great idea come to fruition.

The Oaks, Washington's large house on the Tuskegee plantation, where he lived with his family and returned to take his last breath



A statue of Washington on the campus of Tuskegee University entitled *Lifting the Veil of Ignorance*

© Getty

Booker T Washington's career as a spokesperson and thinker began when he burst onto the national stage at the opening of the Atlanta Exposition in 1895, putting forward his idea for the hardworking 'New Negro'. In his speech, he advised African Americans to accept sacrifices and not pursue political power or immediate equality. Instead, they should accumulate skills and wealth, rather than partaking in radical protest. This financial power could one day back up and negotiate political demands. Many thought he was a visionary.

But other major Black leaders, particularly those from the North like WEB Du Bois, had concerns about Washington's message. Du Bois labelled Washington's Atlanta Address as the 'Atlanta Compromise' and accused him of being the 'Great Accommodationist' for encouraging African Americans to submit to the White system's desire for passive Blacks, rather than rising up against it. By appeasing Whites, how could Black people ever be free?

This debate was complicated even further some years ago when Washington's family opened up their archive of his private papers to the public. It was discovered by historians that Booker had been secretly helping finance lawsuits that supported Black civil rights campaigns. He was not as passive, then, as people once thought.

Did he keep this more radical work a secret in order to satisfy and get the money he needed from White people, or did he truly believe in his accommodationist approach?

Was Washington used, manipulated by White Americans throughout his life as a puppet and a model of a Black man in his place?

Or, was he using elite Whites cunningly, adeptly switching tone for different audiences, cleverly gaining love from all sides?

Beneath these many layers, it is possible his true motives are forever shrouded in secrecy.

KATHERINE JOHNSON

NASA's 'human computer' Katherine Johnson calculated the flight path that put the first Americans into space. She then gave them the Moon

WRITTEN BY **BEENA NADEEM**

Ever since she could remember, Katherine Coleman loved to count. She counted everything from steps to, rather ambitiously, stars in the indigo skies above her small town of White Sulphur Springs in West Virginia. Born in 1918, in a county where Black children had to end their education by 12, little could she imagine that she would grow up to be the mathematical behemoth who would hand-calculate the trajectory, launch and landing of the 1969 Apollo 11 Moon mission.

Coleman was the youngest of four children and was itching to start school. When she did, her sharp mind enabled her to skip grades like child's play, soon overtaking her brother Charles who was three years older. At the age of ten, four years early, she was ready to enter high school.

Her parents, teacher Joylette and lumberman Joshua, rented a house near an African American high school where Katherine excelled. Her passion for the skies above was fuelled by walks home with the principal, who would point out constellations. By the time she was 15, Katherine won a degree scholarship, and by 18, had walked out of West Virginia State's Black-only college with a degree in maths and French. During her time there, she wowed professors with her dexterous mind, including professor William Claytor. Claytor was one of the first African Americans to have received a PhD in maths, and was so impressed that he devised courses especially for her – including one on the analytic geometry of space.

After college, Katherine's intellect should have been in great demand. Instead, as a Black woman, she took the only career open to her

Johnson received the Presidential Medal of Freedom in 2015

NASA's first Black female engineer, Mary Jackson, at Langley Research Center

at the time: teaching. By 1939, she had married chemistry teacher James Goble. It was just months after the wedding that she was invited to attend West Virginia's new graduate school, something that had previously only been open to White students. Katherine became its first female Black student to enrol on a master's. But after just one term, she found out she was pregnant and returned to teaching. She eventually had three girls.

Sometime in 1952, James got a job painting ships in a naval yard, and a year later Katherine got a job at Langley Memorial Aeronautical Laboratory, which was established by NACA, the predecessor to NASA. They were looking for low-paid African American women to work as 'human computers'; hired to do difficult and boring calculations when computers were unreliable. It didn't take long for her to get noticed and she was seconded to the flight research division, where she became the first woman to be able to attend editorial meetings.

James died in 1956 of a brain tumour, and Katherine later married army veteran James Johnson. It was under this surname that she co-authored her first report, the memorably titled *Determination of Azimuth Angle at Burnout for Placing a Satellite Over a Selected Earth Position*. It contained the theory necessary for launching, tracking and returning space vehicles, and was, quite literally, rocket science. It would become the first of over 20 papers she would author.

Johnson's work calculated the precise trajectories that would let Apollo 11 land on the Moon in 1969 and, after Neil Armstrong's history-making moonwalk, safely return to Earth. She was also critical to astronaut John Glenn becoming the first American to orbit the Earth in 1962. He refused, point blank, to even board the cockpit until Johnson, known as 'that girl', had hand-calculated the fiercely difficult equations around trajectory, launch and landings. It was enormous pressure – a single mistake would have dire consequences. She gave him the nod, and Glenn flew. The flight was flawless.

For 33 years she dedicated her life to NASA's Flight Research Division, later its space programme, and hardly anyone knew her name. She was just one of the African American women who sat to the west of the building – rigorously educated, supremely capable yet largely unheralded Black women. According to author Margot Lee Shetterly, who researched a book on Johnson's life that would inspire the film *Hidden Figures*, Johnson's achievements were especially astounding considering Black women were more likely to die before age 35 than even finish high school.

In fact, Katherine defied that prediction by far and lived until 24 February 2020, when she passed away at the impressive age of 101. Before she died, she was able to see the film *Hidden Figures*, and, in 2015, she received the Presidential Medal of Freedom – the highest medal any civilian can receive – for her work. And finally, in some recognition for all the decades she was unknown there, NASA opened a state-of-the-art research centre named after her. Perhaps more importantly, as a gifted mathematician, Johnson became a symbol of the often-unheralded contributions that women and minority ethnic groups have made to science, technology, mathematics, and computing over the course of the 20th century.

WHO WERE THE HIDDEN FIGURES?

In 2016, the movie *Hidden Figures* was released. Adapted from Margot Lee Shetterly's book of the same name, it follows the story of three real-life African American female pioneers: Katherine Johnson, Dorothy Vaughan and Mary Jackson, who were all part of NASA's team of human computers.

Vaughan and Jackson worked on the Friendship 7 blast-off. Vaughan became a leader and advocate for the 'West Computers' – the name the Black human computers, sat away from everyone else, were given. In 1948, she became the first Black supervisor there, as well as an expert programmer. She sought, but never received, further promotion.

Mary Jackson stood out during her time at NASA. After graduating with dual degrees in maths and physical science, in 1951 she started work at Langley. After several years as a computer, she helped to assist senior research engineer Kazimierz Czarnecki, who encouraged her to become an engineer. She had to take after-work graduate courses and fought and won the right to sit with White peers. In 1958, she became NASA's first African American female engineer – and the only one for much of her career.

NASA's human computers, including Dorothy Vaughan (left), Leslie Hunter and Vivian Adair, 1950

© Getty

MARY SEACOLE

Indomitable lone-traveller and nurse to rival Florence Nightingale, Mary Seacole performed life-saving work all over the world, before being wiped from history

WRITTEN BY **BEENA NADEEM**

It's hard to believe that one of the most remarkable women of the 19th century was written out of history books for almost 100 years. Exploding almost every preconception and prejudice the Victorians held, Mary Seacole became the first Black British female autobiographer - rare in the English canon of Black prose. She saved thousands of lives, even entering war zones on horseback to reach injured and dying troops. She became as famous and revered as Florence Nightingale, yet went on to die in destitution, her reputation written out of the history books for generations to come.

Born Mary Jane Grant in Jamaica in 1805, she was the illegitimate daughter of a Jamaican healer and a Scots Lieutenant father. Seacole's mother ran a guest house and used local herbs and natural medicines to help unprepared British troops fight off tropical diseases. Seacole spent large swathes of her childhood shadowing her mother and learning about cures, as well as more Western approaches picked up from the army doctors who often stayed at the guest house.

She would practise enthusiastically on her doll, ensuring it contracted whatever disease was rife in Kingston at the time. It wasn't long before she extended her practice to include dogs and cats around her. By the time Seacole was 12, she was helping her mother with sick soldiers.

Having been born during slavery to a White father, Seacole was considered 'free', though in reality this meant she had few rights like her White contemporaries, who could work, travel or vote. Undeterred, she defied discrimination as a dual-heritage woman, travelling alone during times of slavery. And Seacole loved to travel. She spent three years in England, before returning to Jamaica, already fine-tuning her entrepreneurial spirit. Later, she would come back to London with vast stocks of West Indian pickles to sell. With an insatiable quest for adventure, she explored the Caribbean, the Bahamas, the Spanish colony of Cuba, and what was the new republic of Haiti, where again she brought spices and pickles to sell back in Jamaica.

At 31 she married Edwin Horatio Hamilton Seacole, rumoured to be related to Admiral Horatio Nelson. In her autobiography, she dedicates just nine lines to this. The couple moved to Black River in Jamaica and settled down to open a store, but disaster wasn't far behind. Within years, the store had failed, her mother's guest house burned down, and she lost not only her husband but her mother, too. Although floored by grief, Seacole put her recovery down to her 'hot Creole blood', vowing from this time that she would dedicate the rest of her life to work.

Rebuffing plenty of marriage proposals, she devoted herself to saving victims of cholera in Kingston. She set to travel once again in 1851 and made it to Central America, but found her skills once again desperately required. A fierce cholera epidemic had swept through Panama, the sultry heat making conditions so much worse. Despite

© Getty

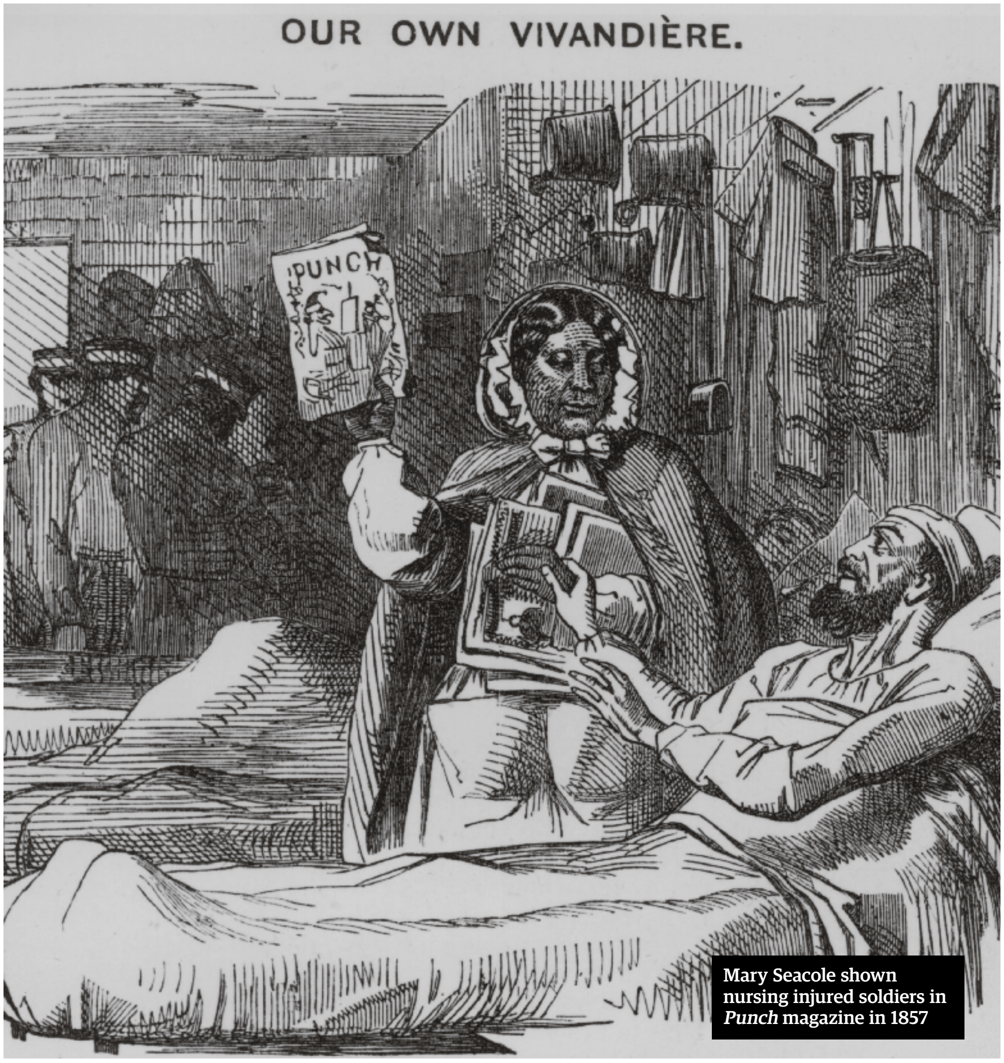
THE MEDICAMENTS OF SEACOLE

When cholera broke out, Seacole was fascinated by it. She studied its pathogenesis, epidemiology, its management – even performing a secret autopsy on an infant casualty to better understand this terrifying disease. Her treatments accorded closely with modern methods: replacing lost fluids with cinnamon water and keeping the sickroom as clean and well-ventilated as possible, which wasn't easy in the close and putrid Central American heat.

So adept did she become in diseases like cholera that she became known as 'the yellow woman from Jamaica with the cholera medicine'. The local population came to rely on her. Though some of her cures sound odd, their basis can be seen in logic. She eschewed the opium of the day, so often used as a cure-all, in favour of mustard plasters, emetics (which induce vomiting), calomel (mercury) as a laxative, and water boiled with cinnamon. She used pomegranate juice to treat diarrhoea.

Some of these herbal remedies used by Seacole were ones based on the knowledge of slaves brought from Africa. This knowledge was passed on to Seacole and later she also became a 'doctress'. Some of those used by Seacole, are still in use today. For example, aloe vera cream is used to treat frostbite and dry skin, while ginger is often used to treat sore throats and to settle upset stomachs.

Seacole rejected all use of opium in favour of gentler medications, some of which are still in use today



Mary Seacole shown nursing injured soldiers in *Punch* magazine in 1857

catching the disease herself, Seacole went on to treat hundreds of soldiers using the skills that her mother had taught her in African and Caribbean remedies. She had even performed a secret autopsy on a boy there to discover more about the disease.

She left under great fanfare, but it wasn't long before she was back in Jamaica. This time a yellow fever epidemic had gripped the island and Seacole wanted to help. Ultimately the fever would take some 35,000 lives. Seacole was successful in helping to treat many soldiers, with the military asking her to stay. Seacole wasn't a woman for resting, however. In 1853, just shy of her 50th birthday, the Crimean War had broken out between the Russian Empire and Britain. Seacole knew a lot of the soldiers from Jamaica and felt it was her calling to help after she heard about the collapse of care out there, with troops on both sides being abandoned, starving, and absolutely riddled with disease. She returned to England to offer her services first to the British Army and then to Florence Nightingale's nursing team. Each, having laid eyes on Seacole, rejected her.

Still fiercely determined, Seacole set to work, teaming up with one of her late husband's friends and raising funds to finance herself. In 1855, she set sail for Balaklava onboard Albatross, a cattle ship. She arrived to appalling conditions, finding soldiers malnourished and filthy, many of whom were abandoned on the battleground with large, open wounds that were left untreated.

She set to work building a shelter, using sheets of metal salvaged from devastated buildings to erect what became known as The British Hotel. Based on the supply route to the main British camp – a whisker from the front lines between Balaklava and Sevastopol – Seacole would ride on horseback into the very heart of the battle zone, shells firing all round, in order to treat soldiers. She performed operations in situ, using sherry as an antiseptic and dodging live shells as she operated. She became a welcome sight to injured troops, as she would once again head to

“AFTER SEACOLE’S DEATH IN 1888, SHE WAS ALMOST ENTIRELY FORGOTTEN”

the heart of the fighting to dole out emergency rations of food and medicine, providing care and compassion far beyond those shown by any other nurses. The overwhelming benevolence and care she showed the soldiers gained her the moniker ‘Mother Seacole’.

When the war ended, Seacole was among the last to leave. Because she was using the profits from her self-financed venture there - selling anything from toothpowder to shoes - to fund medical care, she returned to England penniless. She wrote the best-selling *The Wonderful Adventures of Mrs Seacole in Many Lands* in 1857, the first autobiography written by a Black woman in Britain. The same year a four-day festival and fund-raising gala organised in her honour at the Pleasure Garden in London’s Surrey Gardens Music Hall attracted some 80,000 spectators, including Queen Victoria, as well as many high-ranking military staff and soldiers. Seacole received only a sliver of the money raised from the event, however.

She continued to work as a ‘doctress’ in London and Jamaica, living a quiet life for her remaining years. After her death in 1881, she was almost entirely forgotten about, her fame and achievements largely written out of the history books as a result of the era’s White bias.

It wasn’t until a century after her death that she was rediscovered by a group of Jamaican nurses in the mid-1980s, who brought her book back into print. She is now recognised not just as an icon of Black history, but as an indomitable female traveller, a nursing pioneer, a writer of wit, and perhaps also, an accidental feminist. In 2004 she was voted the greatest Black Briton, beating the likes of Lennox Lewis and Shirley Bassey. After years of campaigning, a statue of Seacole was erected in the gardens of St Thomas’ Hospital on London’s Southbank in 2016.

To this day she stands as a role model thanks to her values of compassion, entrepreneurship and determination in the face of social barriers and prejudice. Seacole’s story is an extraordinary one, her achievements unprecedented, and she will be remembered as an inspiring and fearless woman of modern times.

A statue of Mary Seacole was unveiled in the grounds of St Thomas’ Hospital, London in 2016

CHARLES DREW

The African American athlete-turned-surgeon whose pioneering research into blood transfusions and storage went on to save the lives of millions

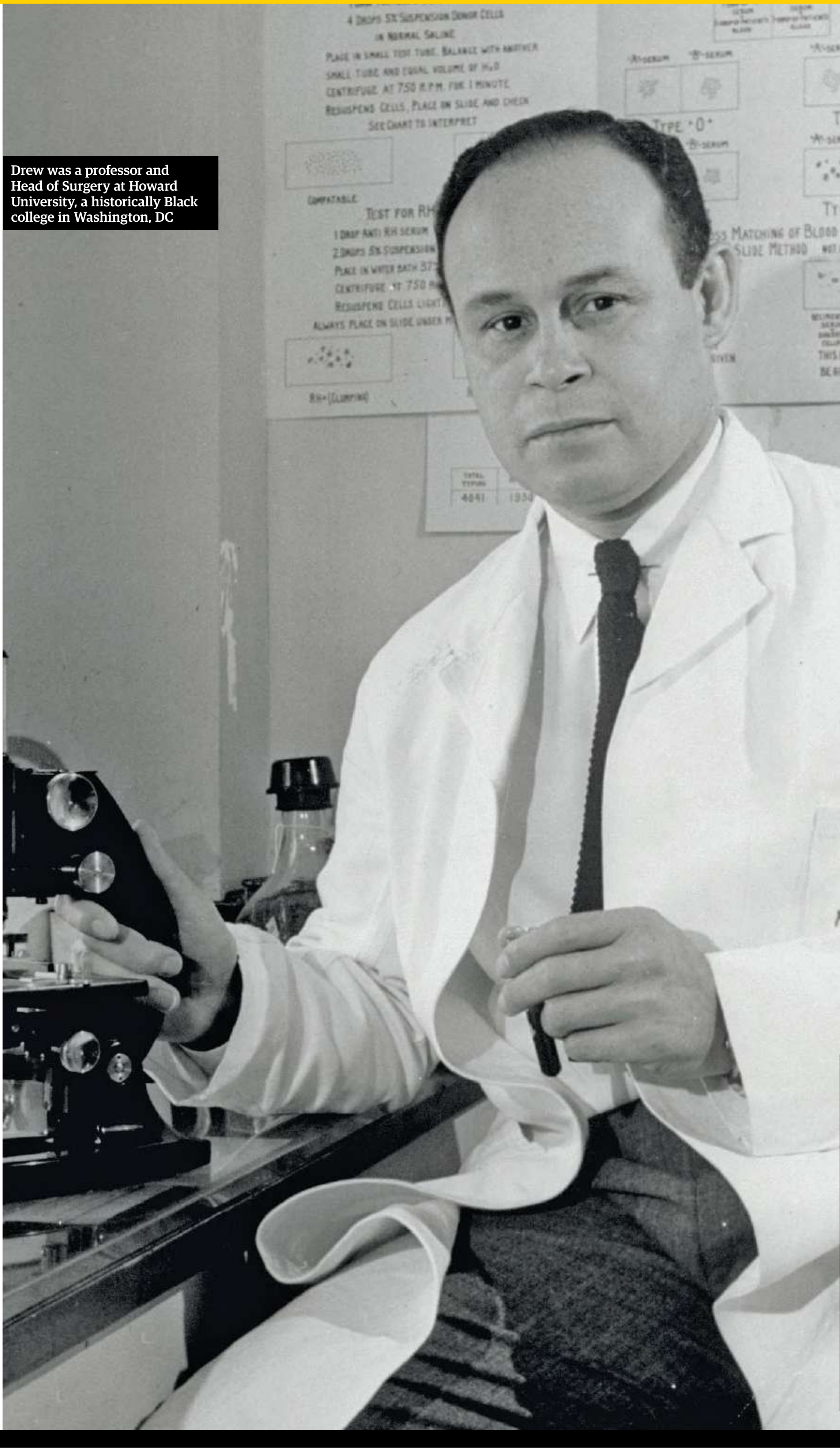
WRITTEN BY **BEENA NADEEM**

While pursuing a doctorate at Columbia University, Charles Drew made a brilliant discovery. He found that unlike blood, which can only be stored for a few days before it deteriorates, blood plasma (the liquid part of blood without cells which contains proteins and electrolytes), can be kept for long periods. This plasma could be substituted for blood during a transfusion. The breakthrough was huge, leading to the development of the first large blood banks - something that has gone on to save countless lives. He went on to become the first Black person to receive a Doctor of Medical Science degree from Columbia.

The timing of his discovery was when it was needed the most. It was 1939, and war had broken out in Europe. By 1940, the British were desperate for blood to save the lives of injured soldiers and called on the US to help. Drew's discovery would be game changing.

He was appointed to New York City's Blood for Britain programme. The programme would collect and send blood for civilian and military use during the Blitz. As the blood was being collected without any plan or consistency, Drew instead developed a system to separate plasma, bottled it, and sent at least 5,000 litres to Britain.

By 1941, the programme had ended, and he was asked to lead the US's National Blood Bank, responsible for blood collection for the



Drew was a professor and Head of Surgery at Howard University, a historically Black college in Washington, DC

US Navy and Army. However, at 37, and at the height of his career, he resigned, protesting over the US War Department's policy that Black people's blood should be separated from that of White Americans.

Born in 1904, Drew was the oldest of five children by Richard, a carpet layer, and Nora, a teacher. Charles's initial talents lay in sport. In 1922, he won a sports scholarship to attend Amherst College and was always a top sportsman, earning trophies for football and athletics. Because of his race, he was constantly overlooked for captaincy, but his real passion was medicine.

Following graduation, he saved money for medical school by teaching science and coaching football. In 1933, he graduated from McGill University in Quebec, where in a mixed-race class of 137 students, he came second, gaining both a medical degree and a master's in surgery. He did a residency studying shock and resuscitation before returning to the US to train in surgery. He excelled at this, but because of racial barriers, he took a position as an assistant surgeon at the Freedman's Hospital in Washington, DC. In 1938, he received the Rockefeller Fellowship - awarded to people who transform huge systems that surround environment, education, health or other significant areas.

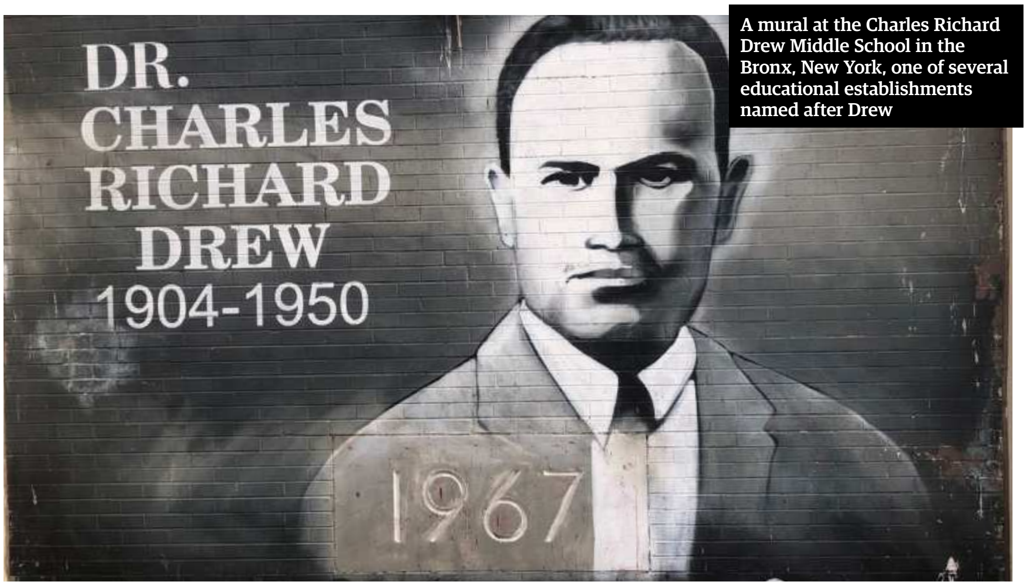
By 1941, he was heading up Howard University's Department of Surgery and was finally made chief surgeon at Freedman's Hospital. Later that year, he became the first African American examiner for the American Board of Surgery. And in 1943, he received the Spingarn Medal for his plasma collection and distribution efforts.

Charles Drew had always said that his main mission was to mentor medical students and surgical residents, and to raise standards in Black medical education. For the next few years, he worked on campaigning against the exclusion of Black physicians from medical societies. He was elected to the International College of Surgeons in 1946.

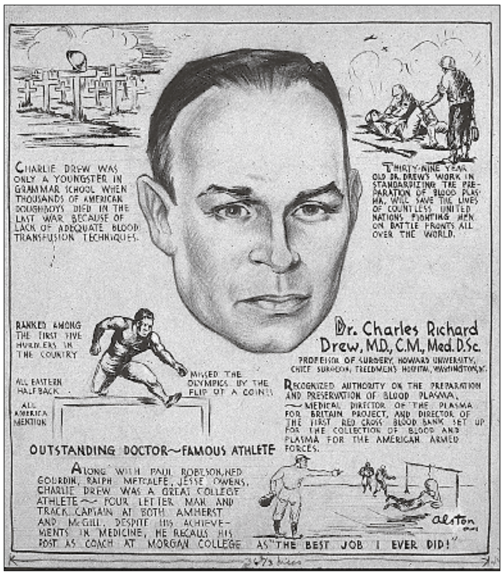
In 1948, Drew's class of surgical students passed certification exams for the Board with top marks. He helped 22 Black surgeons to pass, often paying for them to attend conferences to present their research.

Drew achieved so much for someone so young, and despite racial barriers, went on to stand at the forefront of America's medical profession in the 20th century. He paved the way for other Black doctors to do the same.

On 1 April 1950, Drew was travelling to a conference in Alabama where he would lecture. Drew was at the wheel and had three other physicians with him. Some say Drew, exhausted from late-night surgery the evening before, fell asleep. He was said to be trapped in the car, which then rolled over. He suffered horrific injuries, including a severed leg, brain damage, heart failure and ultimately lost too much blood to survive. The other three passengers survived. He was only 45 at the time of his death, leaving behind his wife Minnie and their four children.


DR.
CHARLES
RICHARD
DREW
1904-1950
1967

A mural at the Charles Richard Drew Middle School in the Bronx, New York, one of several educational establishments named after Drew


CHARLIE DREW WAS ONLY A YOUNGSTER IN GRAMMAR SCHOOL WHEN THOUSANDS OF AMERICAN DOUGHBOYS DIED IN THE LAST WAR BECAUSE OF LACK OF ADEQUATE BLOOD TRANSFUSION TECHNIQUES.
THIRTY-NINE YEAR OLD DR. DREW'S WORK IN STANDARDIZING THE PREPARATION OF BLOOD PLASMA, WILL SAVE THE LIVES OF COUNTLESS UNITED NATIONS FIGHTING MEN ON BATTLE FRONTS ALL OVER THE WORLD.
RANKED AMONG THE FIRST FIVE HURDLERS IN THE COUNTRY
ALL EASTERN HALFBACK
ALL AMERICA MENTION
MISSED THE OLYMPICS BY THE FLIP OF A COIN!!
Dr. Charles Richard Drew, M.D., C.M., Med. D.Sc.
PROFESSOR OF SURGERY, HOWARD UNIVERSITY, CHIEF SURGEON, FREEDMEN'S HOSPITAL, WASHINGTON, D.C.
RECOGNIZED AUTHORITY ON THE PREPARATION AND PRESERVATION OF BLOOD PLASMA, — MEDICAL DIRECTOR OF THE PLASMA FOR BRITAIN PROJECT, AND DIRECTOR OF THE FIRST RED CROSS BLOOD BANK SET UP FOR THE COLLECTION OF BLOOD AND PLASMA FOR THE AMERICAN ARMED FORCES.
OUTSTANDING DOCTOR~FAMOUS ATHLETE
ALONG WITH PAUL ROBESON, NED GOURDIN, RALPH METCALFE, JESSE OWENS, CHARLIE DREW WAS A GREAT COLLEGE ATHLETE ~ FOUR LETTER MAN AND TRACK CAPTAIN AT BOTH AMHERST AND McGILL. DESPITE HIS ACHIEVEMENTS IN MEDICINE, HE RECALLS HIS POST AS COACH AT MORGAN COLLEGE AS "THE BEST JOB I EVER DID!"
alston

© Getty, Wiki

WAS DREW REFUSED A BLOOD TRANSFUSION?

Charles Drew's wife Minnie, unveils a bust in his honour in 1981

The questions surrounding Drew's death remain to this day. At the time, critics claimed Drew died in hospital because doctors had refused to give him a blood transfusion due to his skin colour, however, this story has since been disproved.

When Drew and his colleague John Ford were taken to Alamance General Hospital, a facilities-poor 'White' hospital, the doctors began work to help them. Drew's injuries were so severe and his loss of blood so great that he could not be saved. It is understood that Drew received emergency medical attention, at a time when many Black Americans would not have done. Medical historians say that almost immediately, rumours began to spread that Drew was refused a transfusion. While the story has since been discredited, to many African Americans it was plausible. In the 1950s, the South was a deeply divided place, with Black Americans often denied treatment in hospitals. This was often because they didn't have enough spare beds specifically marked for Black patients, and sometimes because the hospitals were for White people only. In fact, Drew's family later wrote letters to thank the doctors who tried to save him.

GEORGE WASHINGTON CARVER

Carver was the ecologist who envisaged a new relationship between African American farmers and the land that they depended on

WRITTEN BY **ARISA LOOMBA**

The most prominent African American scientist and inventor of the 20th century was born into slavery on the Missouri farm of a German immigrant farmer named Moses Carver in the 1860s, not long before emancipation. Brought up by the Carvers and various foster parents, moving between schools and colleges, he was what one might call a self-made man. Despite being turned away from university for being Black, Carver was a determined person, educating himself about the world around him on his own land. He was encouraged to go to Iowa State Agricultural College to study botany in 1891 after his drawings of plants were noticed, making him their first Black student and eventually the first Black faculty member.

In 1896, Booker T Washington invited George Washington Carver to head the agriculture department at the pioneering Tuskegee Institute, knowing he was the perfect fit. He went on to teach there for 47 years, developing the agricultural department into a thriving research centre. Carver wrote that as he travelled by train from Iowa to Alabama to reach Tuskegee, he was shocked to leave behind the thriving corn and wheat fields and head into cotton land that looked starved and cracked, land populated by bony animals and emaciated people. This journey was the beginning of Carver's ecological philosophy on the connection between people and land, agricultural and physical wellbeing; full, well-nourished bellies, and spirits.

It was later on that Carver came to realise that the share-cropping system and Jim Crow laws of the South were also responsible for this impoverishment of people and land, not just poor farming. Without owning their land outright due to the prevailing system, most African Americans were unprotected from being evicted from their homes at the drop of a hat. In reality, this system was little different to slavery. They were unable to fully invest and care for their land financially or emotionally, nor receive education on how to do so within their means.

In a bid to change this, Carver taught foraging and farming for self-sufficiency. Crop rotation was Carver's most valuable idea, suggesting that in the off-season planters should grow peanuts or sweet potatoes to replenish the land with nitrogen and gain a larger harvest for more varied diet. But this had an unanticipated consequence: a massive surplus of peanuts with no obvious use, for the nut had not yet been popularised in the American diet.

Carver saw great potential in the versatility of peanuts, and their higher nutritional value than the typical three 'Ms' (meat, meal and molasses) diet that Southern farmers subsisted on, and was determined to prove that this was so. This led him to set up an industrial research lab to develop uses and applications for them: from dyes and inks to flour. When he found something new, he distributed the news in an agricultural bulletin to spread the word.

He claimed to have no desire to bring forth products that were entirely new. He only wanted to deliver them to the "furthest man down", spread the word to help poor men live better with nothing more than the few resources they had. He wished to be seen as an artist who created good from the natural world around him.

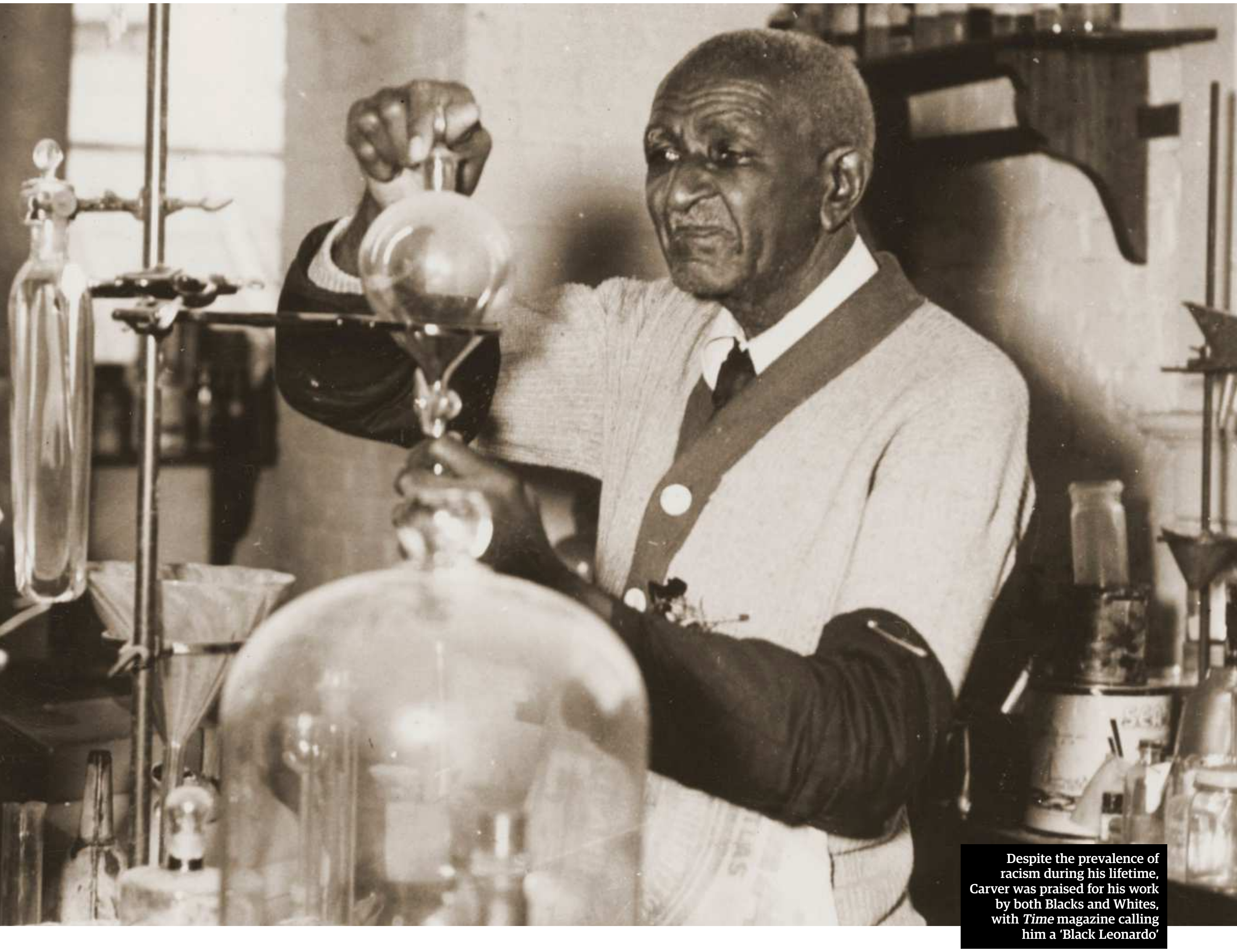
FROM HUMBLE BEGINNINGS TO HENRY FORD AND SOYBEAN CARS

At one week old George Washington Carver was kidnapped along with his sister and mother to be sold into slavery in Kentucky. The Carvers searched for the kidnapped family but only succeeded in bringing home little George to the farm, where he joined his brother James. Not long after, slavery was abolished and the boys were free.

The Carvers raised George and James as their own children following abolition and encouraged them to pursue their education. Aged 11, upon leaving the farm for school, George met the first of many foster parents, Mariah Watkins and her husband Andrew, a childless Black couple who offered him a room in exchange for him doing household chores. In their care George began to learn about plants and botany and medicinal herbs.

From this humble path it could not have been predicted that one day his interests would collide with those of the great car manufacturer Henry Ford's (soil and fuel) and that they would become friends. Ford provided Tuskegee with funding for George's experiments, and the pair worked together on new plastics and rubbers using soybeans, dandelions and goldenrod in a flourishing collaboration. At the forefront of America's reimagining of the relationship between food and resources, George carried his early influences from the Watkins as a guiding force.

George Washington Carver with Henry Ford in 1942, a year before Carver's death, signing up to do research at the Ford Laboratories



Despite the prevalence of racism during his lifetime, Carver was praised for his work by both Blacks and Whites, with *Time* magazine calling him a 'Black Leonardo'

Over time, Carver gathered increasing renown for his work. The biggest surge in popularity came in 1921 when Carver spoke in Congress in support of a tariff on imported peanuts. As the first African American to appear as an expert witness in Congress, at first the listeners ridiculed him. However, as he described his various uses for peanuts, his testimonial time was extended again and again. This speech firmly entrenched Carver as the 'Peanut Man' in the minds of Americans. He met with three American presidents and even travelled to India to discuss nutrition in developing nations with Mahatma Gandhi.

But beyond the fame, historian Mark Hersey argues that Carver's main achievement is in coming to see that altering Black people's relationship with the natural world could also undermine or challenge the Jim Crow system that intended to keep them down. Through smart farming, Black people could still be independent. They could look to the land, not the state, for what they needed. The people and land could develop a new relationship, a mutual dependency. He was an environmentalist before his time.

Carver died on 5 January 1943 and was laid to rest next to Booker T Washington at Tuskegee University. Such was the fondness felt towards Carver that President Franklin D Roosevelt dedicated a national monument to him (the first such honour ever given to an African American), claiming that, "The world of science has lost one of its most eminent figures."

George Washington Carver may not have achieved his dream of transforming the South and its economy in its entirety, but in changing lives, mindsets and attitudes towards the land and education about it, he was indeed a pioneer. Many of his students went on to support the Civil Rights Movement, his quietly subversive message carried forth in the years to come.

© Alamy, Getty

Netflix drama *Self Made* was released in 2020 and tells the story of Madam CJ Walker's remarkable life

The Madam CJ Walker Beauty Culture range was launched in 2016 and focuses on the use of natural ingredients

MADAM CJ WALKER

Before Oprah there was Madam CJ Walker, the first self-made businesswoman and millionaire in America

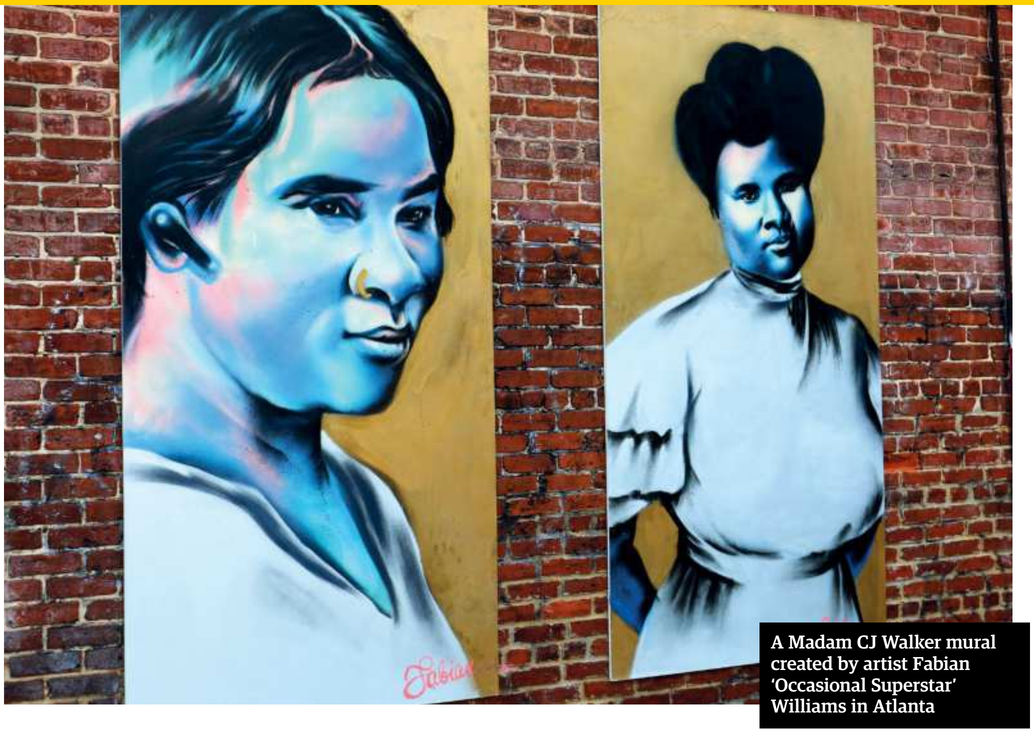
WRITTEN BY **BASHIRAT OLADELE & DAN PEEL**

Born into freedom, Madam CJ Walker rose out of poverty to start her own successful business empire. No mean feat for a Black woman from the United States' Deep South in the 19th century.

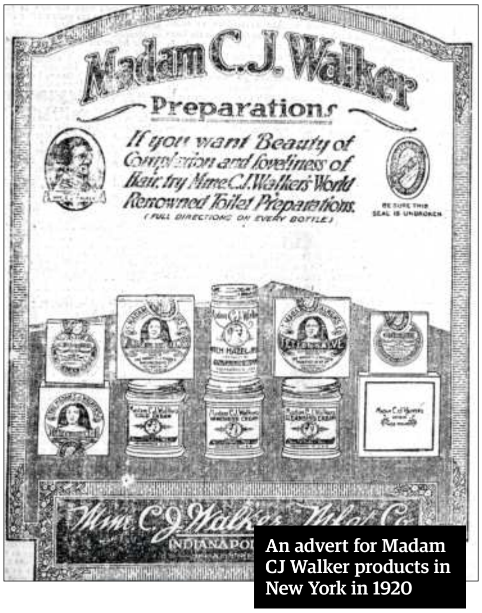
She was born Sarah Breedlove in Delta, Louisiana, on 23 December 1867, the first child in her family to arrive into the world after the Emancipation Proclamation was signed in 1862. She had one older sister and four older brothers, all of whom had been enslaved by Robert W Burney on the Madison Parish plantation in Louisiana. Her mother died in 1872 from suspected cholera, and while her father remarried not long afterwards, just a year later he passed away too, leaving Sarah an orphan at just seven years old.

At the age of ten, Sarah moved to Vicksburg, Mississippi, to live with her older sister Louvenia and her brother-in-law. She began working as a domestic servant. What little education she received was picked up during Sunday school literacy lessons at her local church, a common occurrence for poor, Black children in America's South at the time. She worked extremely hard as a young girl, but often suffered abuse at the hands of her sister's husband.

To escape the toxic environment and oppressive working conditions, at the age of 14 she married Moses McWilliams and four years later gave birth to her daughter A'Lelia. Moses died two years later and Sarah decided to move



A Madam CJ Walker mural created by artist Fabian 'Occasional Superstar' Williams in Atlanta


Madam C.J. Walker
Preparations
If you want Beauty of Complexion and loveliness of Hair, try Mme C.J. Walker's World Renowned Toilet Preparations.
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BE SURE THIS SEAL IS UNBROKEN
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An advert for Madam CJ Walker products in New York in 1920

to St Louis, Missouri, where her brothers had set up as barbers.

Widely known as the first self-made female millionaire in the United States, Sarah made her fortune through the development of cosmetics and hair-care products for Black women. Like many Black women at the time, she suffered from dandruff and other scalp ailments. One such condition caused her to lose much of her hair, leading her to try various store-bought products to try to improve the condition. When nothing worked, she began experimenting with different ingredients, to create her own treatments. She was soon hired to sell products for successful hair-care entrepreneur Annie Malone and in 1905, she moved to Denver, Colorado, where she continued to develop her own range of products.

Her husband Charles helped her to market her products within the African American community and convinced her to use the more recognisable name of Madam CJ Walker. After creating her own hair-care treatment process, which became known as the 'Walker Method' and involved her own formula for pomade, brushing and the use of heated combs, she and Charles travelled around the South promoting her products and offering demonstrations. The business went from strength to strength, and profits began to soar after Walker transferred business operations to Indianapolis in 1910.

As well as opening factories to manufacture her products, she also established beauty schools and salons where she trained Black 'hair culturists' and 'Walker Agents' – sales beauticians who would promote her idea of 'cleanliness and loveliness' throughout Black communities.

As her empire continued to grow, community and philanthropy remained at the heart of her business. She contributed $1,000 to the building fund of a YMCA for Indianapolis's Black community, helping to revive the area. She gave back in the form of education too, contributing scholarship funds to the Tuskegee Institute, a Black university founded by Booker T Washington, while her training schools helped equip Black women with vital skills.

Not content with looking for good causes to pump her money into, Walker was also a passionate political and social activist. During World War I, she called for the creation of a training camp for Black American army officers and, in 1917, she joined the New York branch of the National Association for the Advancement of Colored People (NAACP), helping to organise a peaceful march in the city to protest the violence directed towards African Americans.

Walker passed away on 25 May 1919, but not before she'd laid the foundations for generations of Black women to follow in her footsteps – a poor Black girl from America's South who proved that anything is possible.

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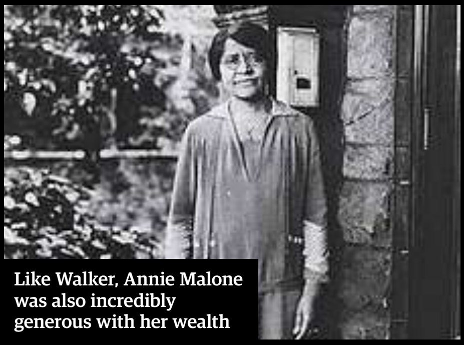
A BITTER RIVALRY



Like Walker, Annie Malone was also incredibly generous with her wealth

http://blackhistoryheroes.blogspot.com/2010/10/annie-turnbo.html

Madam CJ Walker wasn't the only successful African American businesswoman in the beauty and hair-care industry in the early 20th century. In fact, her one-time boss would go on to become her biggest business rival.

Born ten years after Walker, in 1877, Annie Turnbo Malone grew up in Illinois. As a child, she was fascinated by hair and hair care, and used to spend hours practising hairdressing on her sister. Like Walker, she started out by trying to create her own remedies and formulas using various natural ingredients. She sold her products door to door and offered free treatments to attract new customers.

Around the turn of the 20th century, Madam CJ Walker, then known as Sarah Breedlove, joined Malone's expanding business as a salesperson. However, she soon left the company after a bitter falling out with Malone, who is said to have accused Walker of stealing her formula.

Walker soon set up her own rival company, but the competition proved good for business, with both women going on to be hugely successful businesswomen and self-made millionaires.

LEWIS HOWARD LATIMER

Lewis Latimer may not be a household name like Thomas Edison or Nikola Tesla, but his legacy is just as important

WRITTEN BY **RICKY RILEY**

The story of Lewis H Latimer is unlike many other historical figures in American history. Born in Chelsea, Massachusetts on 4 September 1848, Latimer spent most of his young life in Boston. The future inventor and draftsman was the child of enslaved Black Americans. His father George Latimer and mother Rebecca escaped slavery by fleeing a Norfolk, Virginia plantation in the 1840s. They bravely traversed the Mason-Dixon line into Massachusetts, but George was captured and jailed. Meanwhile, his pregnant wife was taken to a safe place by abolitionists.

The father-to-be was in a fight for freedom. As an escaped slave, George had no rights at all, so a Herculean effort was needed to ensure his emancipation. Abolitionists Frederick Douglass and William Lloyd Garrison aided the Latimer family by recruiting a local Black minister in the Boston area. This elite team came together to purchase George's freedom, guaranteeing his family a hopeful future.

George was a barber by trade, as well as a decorator. Through these menial jobs, he was able to send his four children to grammar school for some time. His youngest, Lewis, learned the skill of decorating and started to make a way for himself. However, his father disappeared shortly after the 1857 Dred Scott decision, a court case in which it was decided that escaped slaves were not entitled to freedom even if they had escaped to a free state.

During his teenage years, Lewis was searching for some purpose in his life, so he enlisted in the Union Navy during the Civil War. He was only 16 at the time, but lied about his age to make some money and help his family in his father's absence. The need for Black soldiers was great as the number of causalities began to climb in the Civil War. He joined the Union as a member of the Massachusetts Volunteer Militia and would eventually rise to the rank of lieutenant.

Latimer was honourably discharged at the end of the war, returning home with nothing to do. Essentially, he was at a crossroads. With very few prospects, the young inventor took a job at the Crosby and Gould patent law office where he would start his career doing general office work. In his spare time, he began to teach himself how

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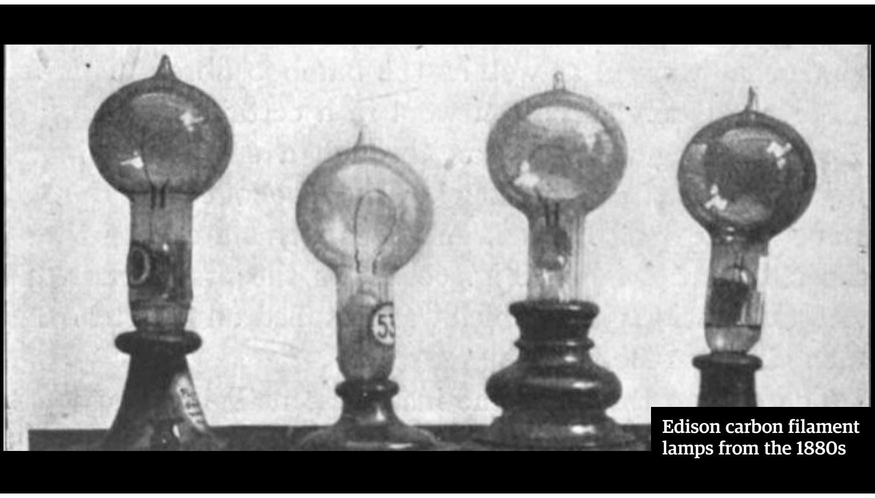

Edison carbon filament lamps from the 1880s

A BETTER LIGHT BULB

In the beginning, the prospect of creating light in the dark was a miraculous and magical thing. The work of Thomas Edison was great, but the light bulb he invented was not practical for long-term use. In fact, the light bulb had a reputation for burning out quickly. This is where Lewis Latimer came in. Latimer discovered that the light bulb was burning out rapidly because of the carbonised bamboo filament used to create the light itself. Some records claimed the light bulbs only lasted a few days or up to a week.

Latimer devised a method that would create a more durable filament. To do this, he used cardboard

“HAVING THE TALENT TO DRAW THE PLANS WAS ESSENTIAL, BUT LATIMER’S SPEED WAS ALSO A VITAL ASPECT OF THEIR COLLABORATION”

to create mechanical drawings by looking at and emulating the work of others. He was initially only making $3 a week, but after honing his craft, Latimer was keen to prove to the firm that he was ready for a bigger role. The firm agreed to give him a chance. They saw his drawings and eventually made him an official draftsman.

The promotion meant he was now making about $20 a week and this new position would prove to be a career launchpad. From there, he won the opportunity to work with Alexander Graham Bell on his latest invention - the telephone. As a self-taught draftsman after the war, Latimer was hired by Bell to draw up plans for his first patent application for the telephone and his contribution proved to be vital.

Having the talent to draw the plans was essential, but Latimer’s speed was also a vital aspect of their collaboration, as Bell was in a race against time to beat a rival inventor to file his patent. Latimer was able to provide Bell with the blueprints and expertise in submitting applications that allowed him to file his telephone patent on 14 February 1876, just a few hours earlier than his rival.

to make the carbon filament long-lasting. The innovative method also created a more affordable light bulb.

However, it all began as a competition between Edison and his rival, Hiram Maxim. Latimer worked for Maxim before ultimately working for Edison’s General Electric Company. He went on to patent the process for efficiently manufacturing the carbon filament in 1882. With the success of the new innovative bulb, Latimer made Edison extremely wealthy by expanding the access of electric lightning. The cheaper bulbs meant lights could be installed indoors and on the streets.

With the help of Latimer, Graham Alexander Bell filed the patent for his telephone in 1876

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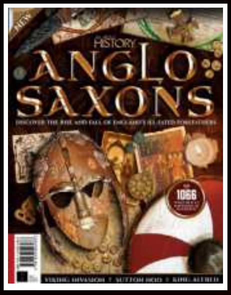
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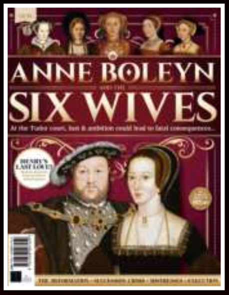
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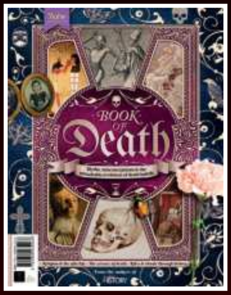
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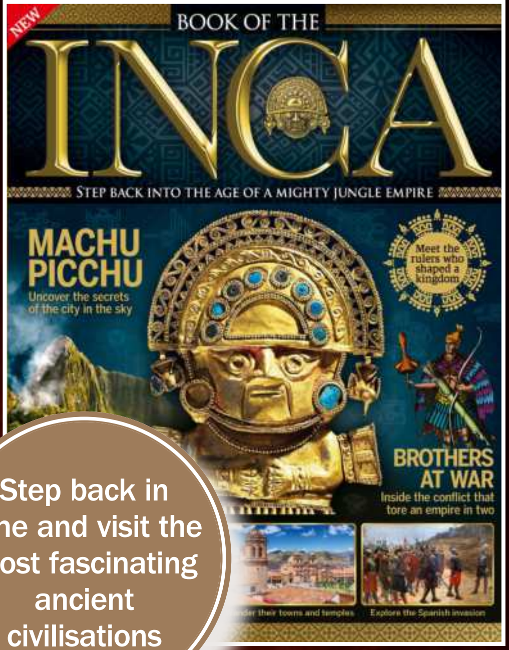
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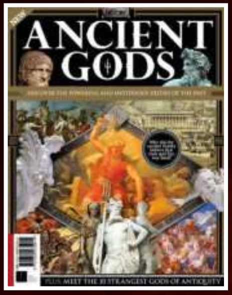
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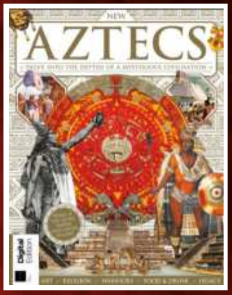

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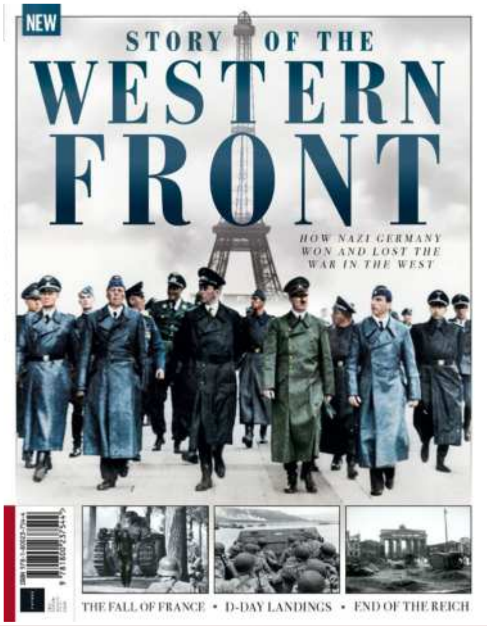

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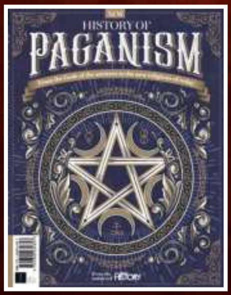

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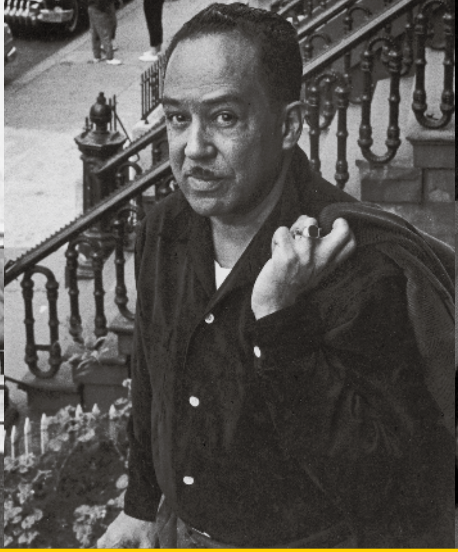

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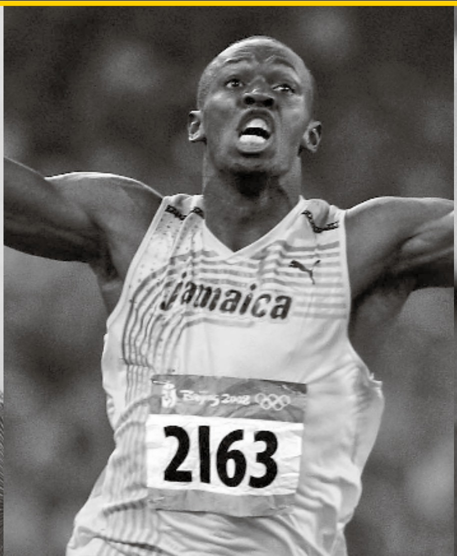

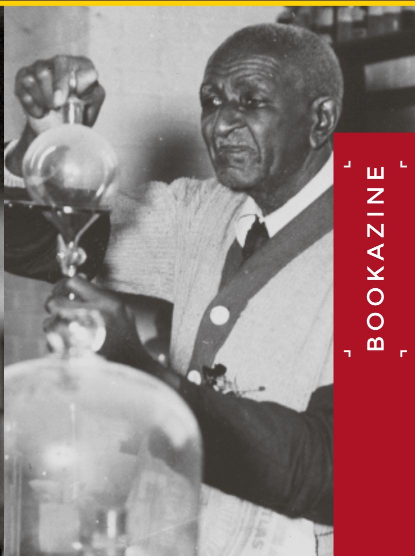

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